

# The Messenger

"As the Truth is in Jesus."

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## THE MESSENGER.

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TERMS.

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## Poetry.

### EPIPHANY HYMN.

Thy glory Thou didst manifest,  
O Christ, by miracle divine,  
When, at Thy word, for every guest  
The water sparkled into wine;  
And now, in all the sons of men  
Who feel Thy Spirit's quick'ning breath,  
That miracle is wrought again,  
As life is kindled out of death.

What festal raptures fill our hearts  
When heaven and earth are married there!  
What hope, what love, the Lord imparts!  
What tenderness and strength of prayer!  
For then within, His glory glows;  
And gifts and graces all divine  
Again that miracle disclose  
Of water glorified in wine.

O Christ, unfold Thy quick'ning might  
From day to day, that all may see  
Within each Saint, still beaming bright,  
Thy glorious Epiphany:  
And find th'at best of wine at last,  
That sweetest gift of grace outpoured,  
Richer than Cana's humble feast,  
The marriage Supper of the Lord.

—E. E. HIGBEE.

## Communications.

For The Messenger.

### SCRAPS BY THE WAY.

One may be intelligent and ignorant at the same time. This may sound queer, but it is as true as it sounds strange. Great statesmen, fully at home in politics and questions of law, often know precious little about the Word of God and the solemn questions of religion. Great doctors of divinity, profoundly versed in biblical learning, are not always great doctors of law or masters in practical church work. Merchants may be very intelligent in their line of business, but fail to know anything about farming and raising stock. Farmers may be quite at home in tilling the soil, but feel considerably out of place in the pulpit or on the rostrum. Hence it is very clear that nobody knows everything, and that everybody must necessarily be ignorant of some things. It is true, this is not exactly what is meant by ignorance generally, but it suggests at least how partial and limited our knowledge must ever be and how guarded every one should be in putting forward claims of intelligence.

Communities and nations are bound by the same law that rules individuals. A nation may be noted for marked mental energy and brain power; it may have acquired a world-wide reputation for thorough, profound, and comprehensive scholarship; but with all this it may be ignorant of some of the first conditions of popular prosperity and success. A people may be well trained in secular pursuits, enjoy the advantages of a rudimentary and even of liberal education,

and be subject to a religious home culture of a high order, but know precious little about Publication matters, about Home and Foreign Missions, and about any of the important benevolent enterprises of the day. Such a people, no matter where found, stand greatly in need of some specific help and inspiration. They need to be taught how to make a wise and generous use of what they have, not only for home purposes, but for the broader interests of the public good.

Lehigh Classis held its last annual meeting in a valley which has but one railroad. A farmer, pretty well up in years, who took a very active part in having the road located, and who lost heavily by investing in it, in conversation at the church remarked one morning: "Well, my money is gone, but it is a satisfaction to me to know that I have done some good to this community in losing it. Generations to come will have the benefit of the road which I helped to build." That was a generous way of looking at the loss of some thirteen thousand dollars. Evidently that farmer had an intelligent idea of the importance of public improvements. He knew that a community without a railroad in these days is laboring under serious disadvantage. But no less serious a drawback is it to a people, to be without enlightened ideas relative to the claims of benevolent enterprise. The affections of the Christian heart must go out beyond self and home, and that readily and freely. When once this divine law of enlargement is violated, shrinkage and leanness are sure to follow. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

Such are the conditions of progress and success in the kingdom of God, set forth by Jesus Christ Himself. If a people be ignorant of these conditions, and act habitually upon the principle of selfishness, they may as well be ignorant of all else; for, surely, the Lord will only save and prosper those who will help to save others.

Freedom is strength, if it is that rational freedom which the Word of God inspires. It must be self-poised, but have a profound and abiding sense of the justice and necessity of a rational obedience. Voluntary obedience, without all outward constraint, is a plant of slow growth. It is, however, a plant that unfolds and blooms gloriously, wherever it is not blasted by the frosts of blind folly. The times, for the growth of this plant, are propitious. Freedom is in the air. It needs only to be properly checked and balanced, in order to yield the blessed fruits of a power full of the spirit of benevolence.

Some people are fickle. They have no power, except on a short and a quick run. Others are firm, stable, conservative, and, if they get on the right track, they will make a long and majestic campaign in a great war. But unfortunately they are liable to get on the wrong track occasionally, as it may chance to happen unto them by the way, and then they may stick to their course and traditions as firmly as ever they do when they run in the right channel. It is a pity that the fickle and the firm cannot always be hitched together in the traces of a rational freedom.

There are churches in modern times, which have done a large business on a small capital—their stock of formulated creed was small, but their working energy was great. Not that they had no theology, no distinctive views and tenets. They were brim full of the genius of creed and custom, only these were not pinned down to fixed ruts which, like the laws of the Medes and Persians, change not. Other churches were more firmly bound to the formal routine of orthodox confessional faith. Perhaps they had less working energy, however, and, in some respects at least, did a small business on a large capital. Here again we may be allowed to say, what a pity that the Lord's own covenanted people cannot always make full and intelligent account of their blessed divine heritage, be free and yet bound in putting forward their energies in behalf of the kingdom of heaven.

The genius of the times demands a rational freedom in all things. The demands of

this spirit are put forward with irresistible force. They that will resist it blindly, will find it hard to kick against the pricks. But they that grapple with it in the spirit of an enlightened faith, will not only master and subdue it—they will make it a power of victory and glory in the great work which the Lord has given them to do.

The law is said to be a letter that killeth. So at least the great apostle of the Gentiles has written it down, as a word of inspiration for all time to come. But not even the divine word is without conditions and limitations. Jesus has made the law a vehicle of love, in that grand summary of the great commandment which He gave to the man who asked—"Master, what must I do to be saved?" Thus presented, understood, and obeyed, it becomes a power of life unto life, and not a power of death unto death.

It is easy to see that there may be too much law, and that by a slavish mechanical adherence to its technical formalities the very life of a people may be crushed out. But it would be a consummate blessing if there were more people who could rise to its high level of good will, justice, and equity in all their doings. Chief Justice Gibson crushed the great riots of his day and received the reward of a public benefactor. But he did this great work, not by holding on mechanically and doggedly to the old landmarks, nor by rushing wildly and arbitrarily ahead in the pathway of a reckless innovation. He simply took a philosophical view of the situation, and then dealt with the spirit of riot as circumstances demanded. He was not troubled by precedents, or by questions of traditional routine and customs of court. He grasped the genius of the law, carved out a course for himself, and in the spirit of judicial wisdom he disposed of the riot cases in so masterly a way that every body applauded the act, and no one dared to resist.

If there was more of the philosophical grasp of the late chief justice all round, it would no doubt fare better in both Church and State. Still, God in history provides for His own purposes as to Him it seemeth good, and it is not only genius that is called to do His bidding. The small things of the earth and the weak have the Lord chosen, to put to shame the folly of the wise. Let us have quiet and peace, but let that quiet be a humming business done on the broad commons of the great King. I E G.

For The Messenger.

### THE CENTENNIAL AND SEMI-CENTENNIAL OF FRANKLIN AND MARSHALL COLLEGE.

The Committee having in charge the celebration of the centennial of Franklin, and the semi-centennial of Marshall College, which will take place in 1887, held a meeting on the 6th inst. at Lancaster, and adopted some plans looking towards the completion of the endowment of the Alumni-Professorship of English Literature. A very considerable sum has already been received towards this object, and it will be a very easy matter to carry the project to a successful conclusion if the Alumni will now co-operate with the plans adopted. One of the plans adopted, we may state, is to secure five yearly payments of twenty dollars, so that by 1887 one hundred dollars will be paid in by those contributing that amount. Committees were appointed to aid in carrying this project to completion. As the Alumni undertook to endow this professorship, it has been thought that they would prefer to complete the work themselves, and in their own way. We feel assured that with this extension of time the burden will be very light on each one contributing.

But this is only one of the lines converging towards the celebration of 1887. The friends of the College will not rest satisfied merely with the endowment of one professorship for that occasion. The Alumni Association is only one factor or agency preparing the way for the Centennial of the College. The Board of Trustees is another. They have been liberal in the past, and we are very sure they will not let the occasion come and go without doing their part. Then the different congregations in the Church will claim a share of the work also. There are individuals throughout the Church who

have been contemplating a contribution to the College, who will also make it the occasion for carrying out their purposes. It is the object of the committee to set in motion these different currents in good time, so that they may accumulate in strength, until they unite in the proposed celebration. In such an interest one great point is to reach concerted and united action. All should move together. The different projects of endowing professorships, the erection of an Astronomical observatory, providing chemical Laboratory, Library building, &c., will all be made known in due time, so that the friends of the College will be able to carry out their individual preferences in their contributions. Sufficient assurances have already been received to render it certain that the general movement will be crowned with success. The Peace-movement has united the Church. The fruits of it are already apparent. Now is the time to start the project for placing the oldest College of the Church in its proper position. The West is raising \$40,000 for their College at Tiffin. We believe they will succeed, and we rejoice in their good prospects. The East will hardly allow this Centennial to pass without presenting a proportionately liberal donation to their College. What that proportion will be may be estimated by their numbers and wealth.

ALUMNUS.

## Selections.

### CHRIST THE IDEAL MAN.

It is our Lord, and our Lord alone, who satisfies our human want of an ideal of goodness. He shows us what human goodness was meant to be. He offers us, in His life, the ideal life—the life of man at his best, in his perfection. This is the meaning, or one of the meanings, of that title by which, more frequently than by any other, He referred to Himself—"the Son of man." No doubt the original purpose of His publicly adopting that name was to claim for Himself the great prophecy in which Daniel describes one like the Son of man coming with the clouds of heaven to the Ancient of Days, and receiving dominion and glory and an imperishable kingdom, that all peoples and nations and languages should serve Him.

But a fuller and more satisfactory reason is to be found in the fact that our Lord is not merely human, but that He is the representative or ideal man—the one Son of our race who is not unworthy of its high origin, in whom its original idea is perfectly realized. This is what St. Paul means by calling Him the second Adam—the counterpart, that is, of the first father of our race, unlike the first Adam in this, that He is always true to the idea of a perfect humanity. And so He stands alone in history, the first of a new race of men, the faultless pattern and type of human goodness.

For in the ideal which His life presents to us, let us observe, first, the absence of any disturbing flaw. In the midst of a soiled and sinful world, He alone is absolutely sinless. He, too, is tempted, as was Adam. Unlike Adam, He resists temptation. We shall seek in vain for any trace of evil in this perfect life—for any word, any action, any gesture or movement which implies a will averted from good—which implies sin. Everywhere we see in Him simple and sustained elevation above the circumstances, above the opinions of the world, above its pleasures, above its sorrows. "In vain," it has been said by no friendly writer, "in vain does the most keen-witted malice seek to trace selfishness in the motives of Jesus of Nazareth." No lower inclinations of sin, no paltering with truth, no swerving from justice, no self-seeking, no covetousness, no ambition, can find a place in that character of such lofty purity, of such stern veracity, of such considerate equity, of such unreserved sacrifice, of such disinterested love.

And the ideal of goodness presented us by our Lord is perfectly harmonious. We see in Him nothing of the narrowness or the one-sidedness which is traceable more or less in all merely great men. As a rule, one man can only appropriate one part of goodness at the cost of the rest. How often, for instance, are the best people we meet with, charitable but indifferent to the claims of truth, or truth-loving but careless about the requirements of charity. In our Lord

there is no one predominating virtue which throws the others into the shade. Every excellence is adjusted, balanced, illustrated, by other excellencies. It is impossible to maintain, with any approach to a show of reason, that some one particular temperament shapes His acts and words; that He is cynical, or choleric, or melancholy, or phlegmatic. He is each of these; He is none of them. He combines the masculine with the feminine type of character. He combines the active instincts of life with the repose of contemplation. It is impossible to say that He surrenders Himself to any especial duty to the surrender of the rest. He obeys the law, but He proclaims man's freedom in obeying it. He rivals the sternest ascetics in not having where to lay His head; yet He converses brightly with all the world, eats with publicans and sinners, attends a wedding banquet, sheds tears at a funeral. He is consumed, as He says, with zeal for God's honor; yet He is always calm. He rebukes the ill-considered fervor which would call down fire from heaven upon those who did not receive Him. He is ever contemplating, as none else could contemplate, the nothingness of all created things, the coming of that day which cometh as a thief in the night; and yet He sympathizes with all that is tender and beautiful in nature and in life. He points to the birds; He lingers over the colors of the lilies. He culls from the homeliest incidents and features of country life the materials for those imperishable parables which, like flowers on the altar, by reason of their very simplicity, are so suggestive of divine and eternal truths. He is tender without false sentiment, benevolent without a trace of weakness, resolute without passion, without obstinacy. His condescension never degenerates into mere familiarity. His incomparable dignity never touches—it were blasphemy to think it—the confines of pride. His lofty freedom from the world's tyranny and prejudices never becomes contempt for man, or any form of misanthropy. His implacable hostility to sin is always allied to the warmest love for sinners. Against evil in all its forms He brings not peace, but a sword; while on those who will He bestows a peace which the world cannot give. In His own words, He is as wise as a serpent, He is as harmless as the dove. He is in His character, as by the terms of His mediatorial office, at once the lamb led forth to sacrifice, and withal the lion of the tribe of Judah.

Once more. The type of goodness presented to us in the life of Jesus is a strictly universal type. It is flavored, so to speak, by no race or clime or sect. It is absolutely world-wide. Certainly the peculiar features of goodness are always the same; but a good Englishman, as we know, is in many ways figured in a different outline from a good Frenchman or German. National habit and modes of thought and action drape the eternal virtues in dissimilar guises; and such is our finiteness, a very French type of goodness would not find many imitators here, just as a good Englishman would have to be studied by our neighbors across the channel before they would do him any sort of justice. Now, although our Lord was born in a province of the Roman Empire marked by the very strongest peculiarity of race and thought, he does not exclusively belong to it. His character is just as intelligible to the Greeks or the Romans or the Germans as to the Syrians or the Arabs. No Jewish sect could claim Him as its adherent; no Jewish teacher has left on Him a narrowing impress; no popular error among the people of whom He was, received any sanction at His hands. He will not hear of their superstition about Sabbath observances. He is Lord also of the Sabbath. He will not sanction their cruel intolerance of the Samaritans: the Samaritans, both in His teaching and in fact, are the objects of His especial favor. They may judge hardly of the Galileans, whose blood Pilate had mingled with the sacrifices—of the eighteen whom the tower of Siloam had crushed in its fall—of the man who had been born blind; but He will not for a moment yield to their assumption that each form of bodily misfortune is the consequence of some secret sin. He has a wider and wider philosophy of pain than that. Still less has any Roman or Greek or Indian thinker shaped Him into an intellectual mold. He rises above all the dividing lines of that or any previous or subsequent age. He speaks to the human soul in all countries and ages with the authority of one in whom every soul finds, at last, its ideal representative. Although He wore the dress of a Jewish rabbi, and accommodated Himself to the usages of a Jewish life, all His ordinary words and actions, although altogether suitable to His age and country, are yet also equally adapted to all people and all climes. And thus His character—let me repeat it—His character is correspondent to His world-wide claim, and in all quarters of the world men have recognized in Him an absolutely universal type of human goodness. And if any have dared, of His grace, to say with His apostle, "Be ye followers of Me," they have quickly added, "Even as I also am of Christ."—Canon Liddon's *Sermons to the People*.



## Family Reading.

## IO VICTIS.

I sing the hymn of the conquered, who fell in the battle of life—  
The hymn of the wounded, the beaten, who died overwhelmed in the strife;  
Not the jubilant song of the victors, from whom the resounding acclaim  
Of nations was lifted in chorus, whose brows wore the chaplet of fame—  
But the hymn of the low and the humble, the weary, the broken in heart,  
Who strove and who failed, acting bravely a silent and desperate part;  
Whose youth bore no flower in its branches, whose hopes burned in ashes away,  
From whose hands slipped the prize they had grasped at, who stood at the dying of day  
With the work of their life all around them, unpitied, unheeded, alone,  
With death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its psalm for those who have won—  
While the trumpet is sounding triumphant, and high to the breeze and the sun  
Gay banners are waving, hands clapping and hurrying feet  
Thronging after the laurel-crowned victors—I stand on the field of defeat  
In the shadow, 'mongst those who are fallen, and wounded and dying—and there  
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,  
Hold the hand that is helpless, and whisper, "They only the victory win  
Who have fought the good fight, and have vanquished the demon that tempts us within;  
Who have held to their faith unswayed by the prize that the world holds on high;  
Who have dared for a high cause to suffer, resist, fight—if need be, to die."

Speak, history! who are life's victors? Unroll thy long annals and say—  
Are they those whom the world called the victors, who won the success of a day?  
The Martyrs, or Nero? The Spartans who fell at Thermopylae's tryst,  
Or the Persians and Xerxes? His judges, or Socrates? Pilate or Christ?

—W. W. Story.

## RAPHAEL AND THE MADONNA DELLA SEDIA.

Among the most lovely Madonnas of this famous artist is that called "Della Sedia" [of the chair], and there is a very pretty legend about it which says that hundreds of years ago there was a hermit named Father Bernardo, dwelling among the Italian hills; and that he was much loved by the neighboring peasants, who went to him for advice and instruction. He often said that in his solitude he was not lonely, for he had two daughters: one of them could talk to him, but the other was dumb. By the daughter who spoke he meant the daughter of a vine-dresser who lived near by. She was named Mary, and always tried to do the utmost in her power for the comfort of the lonely old hermit. By his dumb daughter he meant a grand old oak-tree that grew near his hut and sheltered it from storm, and hung its branches over him so lovingly that the old man grew to feel it was like a dear friend to him. There were many birds in its branches to whom he gave food, and they, in return, gave him sweet songs. Many times the woodmen had wished to cut this strong tree down, but Father Bernardo prayed for its life, and it was spared to him.

At last there came a terrible winter—the storms were so severe that few trees and huts remained, and the freshets that rushed down the hills swept off all that the tempests had left. At last, after a dreadful storm, Mary and her father went, with fear, to see if the hermit was still alive, for they thought he must have perished. But when they came to him they found that this dumb daughter had saved his life. On the coming of the freshet, he had gone up to the roof of his hut, but he soon saw that he was not safe there; then, as he cast his eyes to heaven, the branches of the oak seemed to bend toward him, and beckon him to come up to them; so he took a few crusts of bread and climbed up into the tree, where he stayed three days. Below, everything was swept away, but the oak stood firm; and, at last, when the sun came out and the storm was ended, his other daughter came to take him to her home and make him warm and give him food, for this dreadful time of hunger and storm had almost worn him out.

Then the good Father Bernardo called on heaven to bless his two good daughters who had saved his life, and prayed that in some way they might be distinguished together. Years passed, and the old hermit died. Mary married, and became the mother of two little boys; the old oak-tree had been cut down and made into wine-casks. One day, as Mary sat in the arbor, and her children were with her,—she held the youngest to her breast, and the older one ran around in merry play,—she called to mind the old hermit and all the blessings that he had asked for her, and she

wondered if his prayers would not be answered in these children. Just then the little boy ran to his mother with a stick to which he had fastened a cross, and at that moment a young man came near. He had large, dreamy eyes, and a restless, weary look. And weary he was, for the thought of a lovely picture was in his mind, but not clear enough in form to enable him to paint it. It was Raphael Sanzio d'Urbino, and when his glance fell upon the lovely, living picture of Mary and her children, he saw, in flesh and blood before him, just the lovely dream that had floated in his thoughts. But he had only a pencil! On what could he draw? Just then his eyes fell on the smooth cover of the wine cask standing near by. He quickly sketched upon this the outlines of Mary and her boys, and when he went away he took the oaken cover with him. And, thereafter, he did not rest until, with his whole soul in his work, he had painted that wonderful picture which we know as "La Madonna della Sedia."

—St. Nicholas.

## ANECDOTE OF WHITEFIELD.

When Mr. Whitefield was preaching on one occasion at Plymouth, he lodged with Mr. Kinsman, a minister of the town. After breakfast, on Monday, he said to his friend: "Come, let us visit some of your poor people. It is not enough that we labor in the pulpit—we must endeavor to be useful out of it." On entering the dwellings of the afflicted poor, he administered to their temporal as well as spiritual wants. Mr. Kinsman, knowing the low state of his finances, was surprised at his liberality, and suggested that he thought he had been too bountiful. Mr. Whitefield, with some degree of smartness, replied: "It is not enough, young man, to pray and put on a serious face. True religion, and undefiled, is this—to visit the widow and the fatherless in their affliction, and to supply their wants. My stock, it is true, is nearly exhausted, but God, whom I serve, and whose saints we have assisted, will, I doubt not, soon give me a supply." His hopes were not disappointed. A stranger called on him in the evening, who addressed him thus: "With great pleasure I have heard you preach; you are on a journey, as well as myself, and traveling is expensive; do me the honor to accept this," at the same time presenting him with five guineas. Returning to the family, Mr. Whitefield, smiling, held out the money in his hand, saying: "There, young man, God has speedily repaid what I bestowed. Let this in future teach you not to withhold what it is in the power of your hand to give. The gentleman to whom I was called is a perfect stranger to me; his only business was to give me the sum you see."

## IMPRISONED MUSIC.

A curious little incident happened lately during a time of prolonged sickness. At the close of a very dark and gloomy day, I lay resting on my couch as the deeper night drew on; and though all was bright within my cosy little room, some of the external darkness seemed to have entered into my soul, and obscured the spiritual vision. Vainly I tried to see the Hand which I knew held mine, and guided my fog-enveloped feet along a steep and slippery path of suffering. In sorrow of heart I asked, "Why does my Lord thus deal with His child? Why does He so often send sharp and bitter pains to visit me? Why does He permit lingering weakness to hinder the sweet service I longed to render to His poor servants?" These fretful questions were quickly answered, and though in a strange language, no interpreter was needed save the conscious whisper of my own heart.

For awhile silence reigned in the little room, broken only by the crackling of the oak log burning on the hearth. Suddenly I heard a sweet, soft sound—a little, clear, musical note, like the tender trill of a robin, beneath my window. "What can that be?" I said to my companion, who was dozing in the firelight. "Surely, no bird can be singing out there at this time of the year and night!" We listened, and again heard the faint, plaintive notes, so sweet, so melodious, yet mysterious enough to provoke, for a moment, our undisguised wonder. Presently my friend exclaimed, "It comes from the log on the fire!" and we soon ascertained that her surprised assertion was correct. The fire was letting loose the imprisoned music from the old oak's inmost heart! Perchance he had garnered up this song in the days when all went well with him—when birds twittered merrily on his branches, and the soft sunlight flecked his tender leaves with gold.

But he had grown old, since then, and hardened: ring after ring of knotty

growth had sealed up the long-forgotten melody, until the fierce tongues of the flames came to consume his callousness, and the vehement heat of the fire wrung from him at once a song and a sacrifice. Ah! thought I, when the fire of affliction draws songs of praise from us, then indeed are we purified, and our God is glorified! Perhaps some of us are like this old oak log—cold, hard and insensible; we should give forth no melodious sounds were it not for the fire which kindles round us, and releases tender notes of trust in Him, and cheerful compliance with His will! As I "mused, the fire burned," and my soul found sweet comfort in the parable so strangely set forth before me. Singing in the fire! Yes! God helping us, if that is the only way to get harmony out of these hard, apathetic hearts, let the furnace be heated seven times hotter than before.—Selected.

## "HOME, SWEET HOME."

In the spring of 1863 two great armies were encamped on either side of the Rappahannock River, one dressed in blue and the other dressed in gray. As twilight fell the bands of music on the Union side began to play the martial music, "The Star Spangled Banner" and "Rally Round the Flag;" and that challenge of music was taken up by those upon the other side and they responded with "The Bonnie Blue Flag" and "Away Down South in Dixie." It was borne in upon the soul of a single soldier in one of those bands of music to begin a sweeter and a more tender air, and slowly as he played it they joined in a sort of chorus of all the instruments upon the Union side, until finally a great and mighty chorus swelled up and down our army—"Home, Sweet Home." When they had finished there was no challenge yonder, for every band upon that further shore had taken up the lovely air so attuned to all that is holiest and dearest, and one great chorus of the two great hosts went up to God; and when they had finished from the boys in gray came a challenge, "Three cheers for home!" and as they went resounding through the skies from both sides of the river, "something upon the soldiers' cheeks washed off the stains of powder."—Frances Willard.

## THE POISON-BUSH.

At a Sabbath-school Anniversary in Brooklyn some years since, Rev. Dr. Hodge related the following interesting fact. During a visit he made to the Bahama Islands, a shower of rain unexpectedly fell. Such an occurrence is very rare at the Islands except during the rainy season, and is regarded with great dread by the natives, who as rapidly as possible seek the nearest shelter.

On this occasion, a little colored boy was caught in the shower at a distance from home, and having no place to go to for protection, crept under a bush that was near. Its foliage, however, was not dense enough to keep him from the rain, and he was wet by the water trickling through the leaves. Unfortunately for him, the bush was a poison-bush, and the water falling on the leaves caused the poison to strike into his limbs, so that in a short time he was dead.

After the shower he was found and carried to his home. Dr. Hodge was requested to attend his funeral. The circumstances of his singular death excited his curiosity and he wished to learn something more about the fatal poison-bush. An aged negro told him that it grew abundantly upon the Island, but that by its side there always grew another bush which was its antidote; and that if the little boy had known it, and had rubbed himself with the leaves of the healing bush, the poison would have done him no harm.

What an illustration is this of the sad fate of those who have been poisoned by sin, and know not how to escape from its dreadful consequences. But for this fatal poison there is a sure remedy, provided by the same God who placed the antidote beside the poison-bush. The Cross of Christ is the Tree of Life. Let the suffering and the dying come to that, and they shall be saved, for "its leaves are for the healing of the nations."—Selected.

## HOW TO SPOIL A HUSBAND.

Find fault with him.  
Keep an untidy house.  
Always have the last word.  
Be extra cross on wash days.  
Quarrel with him over trifles.  
Vow vengeance on all his relatives.  
Let him sew on his own shirt buttons.  
Pay no attention to household expenses.  
Give as much as he can earn in a month for a new bonnet.  
Tell him as plainly as possible, you married him for a living.  
Raise a row if he dare to bow pleasantly to an old lady friend.

Keep the parlor for company and do not let him put his foot into it.

Get everything the woman next door gets, whether you can afford it or not.

Tell him the children inherit all their mean traits of character from his side of the family.

Let it out some time when you are good and mad, that you wish you had married some other fellow you used to go with.

When he gives you ten dollars to lay aside for a "rainy day," give it to the first peddler that comes along, for a pair of ten-cent plaster vases.

## INDOLENCE.

"It is the worst enemy," says Bishop Huntington, "the church has to encounter. Men sleep around her altar. Life has no significance, eternity no awfulness, enjoyment no obligations, bereavement no solemnity, suffering no prophetic suggestions of an hereafter, holiness no enrapturing beauty, but they stretch on beds of ease and sleep amid the most stirring revelations of Providence. When the church lives and holds the truth of Christ, not as the mortuary of a buried benefactor, but as a present inspiration, it never will suffer its members to sit idly with folded hands looking lazily out on white fields of harvest, where no reaper's sickle rings against the wheat, but send them forth to work with an impulse that no disappointment can paralyze, no misgivings keep back."

## ASPIRATION.

With timid hand a little lad,  
From hunger faint and ill,  
Knocked at my door one autumn night,  
At twilight gray and chill.

For broken bits of food he begged,  
In such a humble way,  
That, had my heart been made of steel,  
I could not say him nay.

He entered when I bade, and crouched  
Within a corner dim;  
And ate in hungry haste the food  
I quickly proffered him.

Bright home-life glimpses strange and sweet,  
Through open doorways stole;  
And warmth and love awoke to life  
The hunger of his soul.

That little, pleading, wistful face,  
Undimpled by a smile,  
I oft recall, at twilight gray,  
Though years have lapsed the while.

Thus I through doubt and darkness press  
My sad and weary way;  
And at the door of Faith and Hope,  
In humble accents pray:

"Oh, grant me, Master, but the crumbs,  
That from Thy table fall;  
And I indeed shall grateful be,  
Although this gift be all."

Grateful, indeed, but not content;  
I crave a richer store,—  
"Dear Lord! the bread Thy children share,  
Give me forevermore."

"And let the warmth and light and love,  
Of kinship, peace impart,  
In royal measure that shall fill  
And satisfy my heart."

—Sunday School Times.

## SUPERSTITION.

The story which the Ashantee girl has brought from Coomassie is (says the London Standard) a terrible example of one of those fearful "survivals" which the ethnologist is daily unearthing. If the king mixes his palace "swish" with the blood of two hundred virgins, he is only a nineteenth century representative of the twelve master masons who, when the walls of Copenhagen sank as fast as they were built, vaulted into them an innocent girl at play, and thus allayed the wrath of the Northern "miss-r." The Bridge of Arta fell again and again, until the workmen walled in their master's wife, and we are told that, in accordance with her dying curse, it trembles to this very day. There is scarcely a church in Germany or Denmark to which some such legend does not attach, and in Polynesia temples are pointed out the foundations of which were embedded in human bodies. In Galam, in Africa, a boy and girl used to be buried alive before the chief gate of the city as a f. fish to make it impassable to an enemy, and in B. mbarra, Great Basam, and Yarriba, the same customs prevailed or still prevail. Into each post-hole of the gates of Tavoy a criminal was placed; human victims were burned under the gates of Mandalay and under the fortress of Thitung, a queen is said to have been drowned in a Burmese reservoir to make the dyke safe; and the life of a widow's son was taken by the Rajah of Sialkot with a view to ensure the stability of one of the bastions of his fort. It is, therefore, more than probable that the latest story from Ashantee is substantially true. Human life is always at a discount in those thickly-populated African kingdoms.

## Selections.

He who thinks his place below him will certainly be below his place.

Do not allow your lamp of life to burn out without accomplishing some good.

It is occasionally a most serviceable thing for the Lord's people to remind themselves that the "effectual, fervent prayer" can be offered independently of all united efforts.

The painter by a swing of his brush places an aureole on the head of his saint, but the true aureole around the earthly saint is woven of fiery experiences, and turned to gold through the blessed touch of God.—Dr. R. S. Storrs.

Kindness has a mission to go into every corner, and to reconquer this unhappy world back to God. It is a devotion of ourselves to the bliss of the Divine Life. It prepares the way to the disinterested Love of the Eternal Father.

No measure of preaching ability, no methods of making the prayer-meeting interesting, will crowd our services unless we ourselves cherish the expectation that great blessings are to be found there, and so create in others a like expectation.

Many think themselves to be truly God-fearing when they call this world a valley of tears. But I believe they would be more so, if they called it a happy valley. God is more pleased with those who think everything right in the world, than with those who think nothing right. With so many thousand joys, is it not black ingratitude to call the world a place of sorrow and torment?—Jean Paul.

It may be in the evening,  
When the work of the day is done,  
And you have time to sit in the twilight  
And watch the sinking sun,  
When the long bright day dies slowly  
Over the sea,  
And the hour grows quiet and holy  
With thoughts of Me.  
While you hear the village children  
Passing along the street,  
Among those thronging footsteps  
May come the sound of My feet.  
Therefore I tell you, Watch!  
Let your door be on the latch  
In your home,  
It may be at midnight  
That I will come!

## Useful Hints and Recipes.

**COLD SLAW.**—Take two-thirds of a cup of vinegar, one egg, two tablespoonfuls of sugar, one tablespoonful of salt, half teaspoon of mixed mustard, and butter size of an egg; stir until it boils. When cold, pour over the shaved cabbage.

**SPONGES.**—Sponges long in use are sometimes affected with sliminess, which is caused by the sponge not being wrung as dry as possible immediately after use. When this has once formed it increases rapidly. A contemporary says that one of the most effectual recipes for cleansing sponges, and certainly one of the cheapest, is a strong solution of salt and water, in which they should soak for a few hours and then be thoroughly dried. Sponges should not be left in a sponge dish; they should be kept suspended where the air can freely circulate around them. Quick evaporation of the moisture is the main thing to keep them in good order.

**BEEF SANDWICHES.**—Take a loaf one day old and cut it in slices about one-eighth of an inch thick; take two parts of butter and one of French mustard and work the two well together, adding a little salt; cut out of a stewed or braised silver-side of beef slices about one-eighth of an inch thick; remove outside parts and fat from each slice; butter half the slices of bread with plain butter and half with mustard and butter, as above; take one of each, place a slice of beef between them and press them down. When a number are done pile up as many as can conveniently be cut through and trim the edges so as to get rid of all crust on the slices of bread, then cut the sandwiches, some in triangles, or small squares or rounds, and others in fingers.

**OYSTER OMELET.**—One dozen large fresh oysters chopped into small pieces, half a teaspoonful of salt sprinkled on them, and then let them stand in their own liquor half an hour. Beat six eggs, the yolks and whites apart—the former to a firm, smooth paste, the latter to a solid froth. Add to the yolks a tablespoonful of rich, sweet cream, pepper and salt in sufficient quantity, and then lightly stir the whites in. Put an ounce and a half of butter into a hot frying-pan. When it is thoroughly melted and begins to fry pour in your egg mixture, and add as quickly as possible the oysters. Do not stir, but with a broad-bladed omelet knife lift, as the eggs set, the omelet from the bottom of the pan, to prevent its scorching. In five minutes it will be done. Place a hot dish bottom upward over the omelet, and dexterously turn the pan over with the brown side uppermost upon the dish. Eat without delay.

## Personal.

Mr. Gladstone calls Cardinal Newman "the most fascinating writer of his age."

A Dr. Wallace, formerly a Confederate soldier, who recently died, bequeathed to a daughter of Mr. Thomas H. Allen, of Lynchburg, Va., \$10,000 for kindness and hospitality extended to him when ill by her father and mother.

On January 18th inst., Bishop Howe, aged seventy-four, will celebrate the fiftieth anniversary of his ordination to the ministry of the Protestant Episcopal Church, at Reading, Pa., and will be presented with a handsome pastoral staff.

Count Campello is the first of his rank in modern times to abjure Catholicism, and is a nobleman of much learning and of such unspotted life and reputation that nothing can be said against him, although the Romanists are seeking to throw slight upon him.

Mlle. Bonheur is short in stature, but she is robust and broadly built, and she carries her head proudly, almost defiantly. Her cheeks are still pink, and her face is full of health and vigor, though her hair is fast turning grey. She still wears it cut and parted like a man's.



## Miscellaneous.

## COUNTRY LIFE.

Not what we would, but what we must,  
Makes up the sum of living;  
Heaven is both more or less than just  
In taking and in giving.  
Swords cleave to hands that sought the plow,  
And laurels miss the soldier's brow.

Dear country home! Can I forget  
The least of thy sweet trifles?  
The window vines, which clamber yet,  
Whose blooms the bee still rifies?  
The roadside blackberries, growing ripe,  
And in the woods the Indian-pipe?

Happy the man who tills the field,  
Content with rustic labor;  
Earth does to him her fullness yield,  
Hap what may to his neighbor.  
Well days, sound nights—O, can there be  
A life more rational and free?

Dear country life of child and man!  
For both the best, the strongest,  
That with the earliest race began,  
And has outlived the longest.  
Their cities perished long ago;  
Who the first farmers were we know.

Perhaps our Babels, too will fall;  
If so, no lamentations,  
For Mother Earth will shelter all  
And feed the unborn nations;  
Yes, and the swords that menace now  
Will then be beaten by the plow.

—R. H. STODDARD.

## Science and Art.

UTILIZING NIAGARA.—Sir William Thomson, writing to the London Times regarding the value of the Falls of Niagara as a motive power for generating electric force, says 21,000 horse-power could be carried 300 miles from the Falls by a wire at a cost for the apparatus of about £60,000, or £3 per horse-power.

FINE PAINTINGS.—Of new oil paintings at the winter exhibition in London, two, which are just completed, and which will be on view at the Academy, possess special interest for historical reasons; one on account of the artist who has painted it, the other on account of the subject of the work. Mr. Millais' portrait of Cardinal Newman is spoken of as a marvel of lifelike accuracy, while Mr. Cowley's picture of Beaconsfield's death is full of the sadness which its title suggests. The ghastly pallor of the dying nobleman's features, the traces of suffering which pinched his face, and which were beginning to relax as sensation became numb, are marked with real power. The grave attendant physicians and the few sorrowing friends in the apartment are disposed with great skillfulness and effect. Each of the faces is a portrait from life, the three doctors and Lord Rawlin having given several sittings to the artist.

TREES AND RAINFALL.—It is universally acknowledged by all scientific observers that the rainfall of a country diminishes rapidly as its forests are cut down. In Australia there seems to be an exception to this rule. In New South Wales, according to the Journals and Proceedings of the Royal Society there, about one-half of the timber land of the colony has, during the last twenty-five years, been denuded of trees by natural decay, ring-barking and clearing for cultivation. Naturally a diminution of the rainfall might have been expected, but this has certainly not been the case; indeed, statistics rather indicate the reverse. The principal rivers, too, have not been diminished in volume of water. The experience of Mr. Abbott, with ring-barking of trees on his run at Glenagarry, seems especially significant. This operation (for improvement of grazing capacity) he carried out in 1869 and 1870, on most of the watersheds of three creeks, each about two miles long, draining well-defined valleys shut in by high ridges of basalt. For twenty years previously these creeks were dry watercourses, only holding water for a few days after rain, and in a few places in winter. But soon after ring-barking they became, and have continued, permanent streams, with increased flow of water and number of springs. The explanation that Mr. Abbott offers is that the large proportion of the rainfall formerly taken up by the gum-trees and evaporated, now finds its way to the creeks and rivers. Another question is suggested: Do the Australian gum-trees differ in their action on the rainfall from those of other lands?

## Items of Interest.

Nearly one-seventh of Ireland is bog. Much of it is reclaimable, but at great cost.

The Boston School Committee has made an order providing that the course of study in the high schools shall be three years, with an advanced course of one year, optional to those who have completed the three years' course.

No man who has never written a book can comprehend the awful joy which fills the soul of the author as he discovers the offspring of his brain sandwiched in among a number of other discarded volumes, and marked "Your choice for 10 cents."

It is conjectured that three immense leaden coffins recently found at one side of St. Margaret's Churchyard, London, contain the remains of some of the Commonwealth leaders who were buried in the Abbey, but removed at the Restoration.

The Turkish Government is engaged in improving the class books employed in the Turkish primary schools. This movement does not interfere with the school arrangements of the Christian and Jewish communities, which are independent.

A General State Temperance Convention for Pennsylvania, under the auspices of the State Temperance Union, will be held in the hall of the House of Representatives at Harrisburg, January 19 and 20, to concert measures for united action in political temperance work.

It is proposed in Switzerland to pass a Federal School law for the government of the

schools, which are at present under the control of the separate Cantons. One section of this law provides that every youth, after leaving the primary school, shall spend at least two hours every week in a night school.

The Dunkers of Indiana consider grammar frivolous, and therefore protest against their children being taught it in the public schools. The State Superintendent decides that the teachers may omit the offensive study, but tells them to impart orally to the Dunker pupils "all that is practical in the subject."

Under the new Russian license law the number of liquor saloons will be greatly decreased. Where two or three villages are near each other, one central saloon, under the management of an official paid from the public purse, will be provided for the district; and this will be the only drinking saloon tolerated.

A maple-tree near Schooley's Mountain has recently attracted much attention by its erratic determination, persisted in for several years past, to retain its foliage through all seasons. Though standing in an exposed position and exhibiting no other peculiarities, it never sheds its leaves, nor do they show the slightest effect of frost and wintry blasts. This mysterious vitality is attested by scores of persons, but no one can account for it.

M. Chalmet, the French Under Secretary for Education and Worship, in a recent address commented on the opposition of the Clericals to the Girls' Secondary Education law. Woman, he said, gained a preponderant influence in the family and in modern society, and she was in many cases governed by the Clerical spirit. To extricate her from this her education must be altered. Girls must be well taught, so that their ideas and those of their husbands might not conflict.

Co-operative shopkeeping has not been invariably successful in England. The Universities Co-operative Association (having no connection whatever with the Universities) recently went into liquidation, but an effort to raise further capital to the amount of \$1,500,000 is to be made with a view to continuing the business. This concern possibly owes its failure to a false start, having begun operations under the name of the Clergy Stores, an appellation which brought out such a vigorous protest against bringing the clergy into odium by its use that it was changed.

## Books and Periodicals.

THE DECORATIVE SISTERS. By Josephine Pollard. Illustrated by Walter Satterlee. Published by Anson D. F. Randolph & Co., New York. Price, \$1.50.

This is a beautiful work which has just come to our table, after some palpable delay, owing to misdirection. We are sorry it did not reach us in time to be noticed among the books suitable for Christmas gifts. However it is not merely a holiday book, but will be enjoyed almost any time. It is a good comment on the aesthetic craze. Its sixteen colored illustrations and its illumined cover are rich, and the verses are very amusing.

THE LUTHERAN CHURCH REVIEW. Committee of Publication: Revere F. Weidner, David H. Geisinger, William Ashmead Shaffer, Frederick W. Weiskott, Frederick A. Kaehler. Vol. 1. No. 1. January, 1882. Philadelphia: Published for the Alumni Association of the Evangelical Lutheran Theological Seminary, Phila., by Nelson S. Quiney, successor to Smith, English & Co., 701 Arch street, \$2.00 per year. 50 cents per single number.

This, it will be seen, is a new publication started "on the conviction, that a Review adequately presenting the conservative theology of the Lutheran church is needed and will meet with favor." The professed distinctive aim of the work is "to discuss theological, philosophical, literary and practical topics in a broad and catholic spirit, not only in their general aspects but with the special aim of defending and disseminating the pure faith of the church of the Augsburg Confession." It will aim also to bring the divergent elements of the Lutheran church into complete harmony. If it succeeds in this last it will accomplish wonders.

The articles in the first number are not as strongly marked by polemical Lutheranism as we expected to find them, but they are evidently only preliminary. The simple establishment of the Review under the circumstances, speaks lively times among Lutherans. The following subjects are treated in very short articles: Christian Catechisms—History, by Prof. C. W. Shaffer, S. T. D.; The Pulpit and the Age, by Prof. C. P. Krauth, S. T. D., LL. D.; The First Pennsylvania Liturgy, Rev. B. M. Schmucker, S. T. D.; The Scandinavian Immigration, by Rev. W. K. Frick, A. M.; Suicide, by Prof. W. J. Mann, S. T. D.; Recent Theological Literature, by Prof. A. Spaeth, S. T. D.; The Wonders of Oriental Studies, by Rev. R. F. Weidner, A. O. S. S. Of the eighty pages of this Review twenty-three are given to book notices, printed in small type.

OUR LITTLE ONES and the Nursery. For some reason or other the November and December numbers of this magazine for 1881, failed to reach us at the regular time. They, however, with the January number, 1882, are now upon our table. We are pleased to welcome it again. It is keeping up to its standard and presents as usual a variety of reading matter, interesting and suitable for the little folks, illustrated with beautiful pictures certain to please its little readers. It is published monthly by the Russell Publishing Company, 149 A. Tremont St., Boston, Mass., at \$1.50 per year.

CHRISTIANITY'S CHALLENGE; and some Phases of Christianity submitted for candid consideration, by Herrick Johnson, D. D. American Tract Society, 150 Nassau street, N. Y. H. N. Thissell, Dist. Secretary, 1512 Chestnut street, Phila. Pp. 269.

This volume comprises the Sunday afternoon lectures delivered during the past winter in Farwell Hall, Chicago, under the auspices of the Young Men's Christian Association, together with several new and hitherto unpublished papers upon vital themes. They are now given to the public in response to urgent demands, and with the full conviction that they are calculated to have a marked and beneficial effect upon the religious thought of the times.

LIST of Books Approved by the Sunday-School Bureau.

D. APPLETON & CO., Pub., N. Y.

Days of Bruce, Grace Agall, 1 00 500 pp. Home Influence, do do, 48c. The Mother's Recognition, do do, 49c. German Home Life, do, 1 50 312. Where There's a Will There's a Way, Cousin Alice, Better No Such Word as Fail, do 17c. Contentment Bites No Wealth, do 18c. Out of Debt Out of Danger, do 25c. All is Not Gold that Glitters, do 24c. Nothing Ventured Nothing Gained, do 16c. Patient Waiting No Loss, do 18c. In set for 6 00. Night Lessons from

Scripture, by the author of Amy Herbert, 1 00 388. Harry's Vacation, W. C. Richards, 1 25 308. Tommy Try and What he did for Science, Cha. Napier, 1 50 303. Lectures to Young Men, Henry W. Beecher, 1 50. Tired of Housekeeping, T. S. Arthur, 16c. Ocean Work, J. Hall Wright, 16c. The Goldmaker's Village, H. Tschokke, 18c.

HOUGHTON, MIFFLIN & Co., Pub., Boston.

Stories and Tales, Hans Christian Andersen, 1 50 532. The Lord's Prayer, Wash Gladden, 1 00 1 92. Marjorie's Quest, Jennie T. Gould, 1 50 356. The Children's Crusade, G. Zabiskie Gray, do 240. Hawthorne's True Stories, 1 25. Tom Brown at Rugby, Thos. Hughes, 1 00 405. Boston Town, H. E. Scudder, 1 50 243. Breaths of a Better Life, Lucy Larcom, 1 25 288. A Summer in Leslie Goldthwaite's Life, Mrs. A. D. Whitney, 1 50 298. Little Classics—Life, Rosseter Johnson, 1 00 208. do Childhood—do 227. do Humanity of Christ, do 264. do Heroism—do 243. The Manliness of Christ, Thos. Hughes, do 160. Patience Strong's Outings, Mrs. A. D. T. Whitney, 1 50 233. Faith Garter's Girlhood, do 343. Childhood Songs, Lucy Larcom, 1 50. Stories from Old English Poetry, Abby S. Richardson, 1 00. Seven Little People, Horace E. Scudder, 75c, 240.

D. LOTHROP & CO., Publishers, Boston, Mass.

Christ A Friend, Nehemiah Adams D. D., 1 00 312.

ROBERT CARTER & BROS, Pub., N. Y.

Electa, Mrs. N. Conkling, 1 50 339. Mother Herring's Chickens, L. S. Meade, 1 00 204. The Palace Beautiful, Wm. W. Newton, 1 25 348. Duties and Duties, A. Gibberne, 1 25 361. Was I Right? Mrs. O. F. Walton, 1 00 362. The Broken Looking-Glass, Marion L. Charlesworth, 1 00 313. The Tiny Red Night-cap, A. L. O. E. 50c, 154. Mabel's Stepmother, author of Win & Wear series, 1 25 426. Aunt Judy's Tales, Mrs. A. Gatty, 90c, 291. Behind the Scenes, Mrs. O. F. Walton, 1 00 346. The Martyrs of Spain, author of Schonberg Cotta Family, 1 00 460. Fritz's Victory, A. L. O. E. 50c, 152. Nora Oren, L. T. Meade, 1 25 316. Nettie's Mission, Julia A. Matthews, 1 00 159. Margery's Story, Julia A. Matthews, do 144. Roy's Play, Julia A. Matthews, do 150. Boys & Girls Playing & other addresses to Children, Bishop Kyle, 75c, 193. Water Gipsies: a story of Canal Life England, L. T. Meade, 1 00 279. Pebbles from the Brook, Rev. Richard Newton, 1 25 312. Rue's Help, J. M. Drinkwater, 1 00 386. The Circle of Blessing and other Parables from Nature, Mrs. A. Gatty, 90c, 153. Hester Truworth's Royalty, author of Win and Wear series, 1 25 387. Blind Man's Holiday, 90c, 263. May Dundas, Mrs. T. Gildart, do 299. The Truant Kitten, A. L. O. E. 50c, 150. Florence Egerton, 90c, 392. Ministering Children, M. L. Charlesworth, 1 50 403. Sun, Moon & Stars, A. Gibberne, do 299. Master Missionaries, A. H. Japp, LL. D., do 398. Heroism of Christian Women, J. M. Darton, do 373. Leaders of Men, H. A. Page, do 498. Oliver of the Mill, M. L. Charlesworth, do 380.

SHELDON & Co, Pub., N. Y.

The Rollo Books, by Jacob Abbott, in 14 vols. containing about 150 pages each; illustrated. Price \$3.75. The titles of the volumes are:—Rollo Learning to Walk, Read, do at Play, School, do Vacation, Experiments, do at Work, Rollo's Museum, Travels, Correspondence, do Philosophy—Water, Air, Fire, Sky. Rollo's Tour in Europe, same author, 10 vols about 220 pages each, price \$9.00. The titles of these volumes are:—Rollo on the Atlantic, Rhine, do in Paris Switzerland London Rome Geneva Holland Naples. A Young Man's Difficulties with his Bible, Rev. D. W. Faunce, 1 25 196.

CHARLES SCRIBNER SONS, Pub., N. Y. Round About Rambles, Frank R. Stockton, 1 50 371. Takes Out of School, do do 325. Dab Kinzer a story of a Growing Boy, Wm. Ostendorff, 1 00 321. The Quartet, a sequel to Dab Kinzer, do do, 332.

FORDS, HOWARD & HULBERT, Pub., N. Y.

Amer Version: Revised New Testament, Rev. Roswell D. Hitchcock D. D., 1 75 496. St. Philip Sidney, his Life and Times, Mrs. M. Henry Davies, 1 50 281. The Merry-go-Round series for Boys and Girls, R. W. Raymond, 1 50 284. Camp & Cabin, do 1 00 243. Footsteps of the Master, Mrs. Harriet Beecher Stowe, 1 50 308. A Dog's Mission and other Tales, 1 25 131. Queer Little People, do do 191. Little Pussy Willow, do do 161. Norwood, or Village Life in New England, Hen W. Beecher, 2 00 549. The Gospel History: a complete connected narrative of the life of Christ, woven from the texts of the Four Evangelists, with notes, original and selected, J. R. Gilmore & Lyman Abbott, 1 75 387.

It is the object of the Bureau to select books for the Sunday-School which are of superior excellence in every respect. The above have been thoroughly examined, and are heartily recommended as books of such a character.

Rev. C. S. GERHARD, A. M.  
Rev. H. M. KIEFFER, A. M.  
Miss ALICE NEVIN,  
Rev. R. L. GERHART, A. M.

These Books can all be purchased of the Reformed Church Publication Board, No. 907, Arch St., Phila.

## Married.

On Dec. 27th, 1881, at the Reformed Parsonage, Martinsburg, Blair county, by Rev. David Miller, Geo. K. Shoenfelt to Miss Mary M. Stine, both of Claysburg, Blair county, Pa.

By Rev. Dr. Staley, in the Reformed church, Burkittsville, Md., Thomas I. Claggett, Esq., to Miss Mary Louise Staley, daughter of the officiating clergyman.

## Obituaries.

## In Memoriam.

DIED.—In Rockingham county, Virginia, on Wednesday, Dec. 28th, A. D. 1881, John H., the youngest son of Rev. Dr. S. N. Callender and wife Eliza. His disease was a violent cerebral affection, and his sufferings were painful.

By the death of our young friend and relative, we were forcibly reminded of the inspired words, "Whom the Lord loveth, He chasteneth." Not more than one year ago this sadly afflicted family were led into the wilderness by the gentle hand of the loving Father, and when they left it, they came out of it with their number one less; they had laid away their Katie in the quiet graveyard attached to the church in which her father has so successfully ministered for many years. And so great is the love of the Father that He seems to have appointed for this dear family an annual visit into the wilderness of sorrow. He has allured them into it again, in order that He might "speak comfortably unto them, and give them their vineyards from thence, and the valley of Achor, for a door of hope, that they might sing there as in the former days."

It is the tender, affectionate John that now lies sleeping under the hillock so lately raised by loving hands. This noble boy fills a warm spot in the memory of the writer of this tribute. When we last saw him at his pleasant home in the charming Valley of Virginia, not more than two short years ago, he seemed so strong and robust, so full of life and cheer, that it is hard to realize that he has fallen, and is now lying at the "root of the rocks"—that the big, generous heart has ceased to beat, and that the open, kindly face is blanched by the withering touch of death! But so it is! A message from the sorrowing father has brought us the sad intelligence. "On Friday, December 30th," as the letter says, "we planted the corn of wheat, looking for its fruitage on the resurrection day."

But is there no light in the gloom of the wilderness? Is there no voice of comfort to be heard in it? Yes! the light of Faith drives

back the dark shadows of despair, which would otherwise brood over these precious graves; and we need but listen for a moment, and we shall hear, above the loud, tumultuous beatings of the stricken heart, the comforting voice of the Saviour:—"Come unto Me," "I am the Resurrection and the Life." In the same spirit the poet has said:

"The grave is now a favored spot,  
To saints who sleep in Jesus, blessed!"

And these parents have the sure hope that their boy, whilst his body sleeps in that "favored spot"—is at last released from those sharp sufferings, so painful to witness, and which death alone could quiet; and as for the emancipated spirit, may we not believe that it is with Christ, which is far better than to be even with the tenderest earthly friends; and yet still with those friends, though no longer in the tabernacle—for death breaks not the silken tie which binds together kindred spirits in that blessed "communion of Saints," which we profess as an article of our Christian faith.

But the father knows best the life-history of his boy—we shall listen to his testimony. He writes:—"John was a child of the covenant of grace from his baptism in infancy, and, at the proper age, without any urgency on my part, at once freely and cheerfully responded to my intimation that he had reached the age when, by catechization, he should seek a suitable preparation for a formal, personal consecration of himself to the service of his Redeemer! Since his confirmation, he has been strictly regular in his Christian duties, while his life—as it has been from the dawn of his consciousness—was exceptionally free from the irregularities which mark the history of most boys of his age. His conduct seldom called for parental reproof, while for filial dutifulness, he was, I had almost said, a model.

His whole life seemed to be moulded and shaped by the power of religion, and he seemingly, in a natural way, grew up, fashioned in his life and habits by his holy inspiration! To the last he was a faithful member of the advanced class in the Sunday-school, and his classmates tenderly bore his remains to their last resting place."

The above affectionate testimony is not too strong—it might and could be borne by one more disinterested than a father. The dear boy's life, so far as it fell under the observation of the writer was certainly above that of the average boy. We even now, with tears, recall his affectionate thoughtfulness for all near him. That life, like sweet flowers, has left a pleasant fragrance; it will bring its rich aftermath; for "his works do follow him."

Whilst the afflicted family may feel tempted, under the first shock of their heavy sorrow, to say with the Patriarch Jacob: "If I be bereaved of my children I am bereaved," let them remember that there is a home in the heavens, where broken families are reunited, and where separations never take place; and that of the King of Heaven, it is written, "Of whom the whole family in Heaven and earth is named!"

S. G. W.

DIED.—In Liberty township, Bedford county, Pa., near St. Luke's Reformed Church of the Martinsburg charge, on the 14th day of December, 1881, Isaac S. Elder, aged 44 years and 8 months.

The subject of this sketch was born in the town of Woodberry, Bedford county, where he continued to reside with his parents until he came to the years of maturity. Feeling a desire to go out into the world for himself, he came to Stonerstown and took charge of the public school of the place, filling the position of teacher here for two terms. While teaching in Stonerstown he met Miss Anna Maria Stoler, daughter of the late Jacob Stoler, whom he afterwards married and who with eight children survives him.

Mr. Elder was well known in the community as an earnest, active business man—ever ready and willing to favor a friend. He was confirmed a member of St. Luke's church by the late Rev. John H. Sykes, while he was the respected pastor of the charge. He had been afflicted for a number of years, but was not incapacitated from attending to his daily business, until during the last spring and summer when he was confined to the house—giving his orders for the prosecution of the work on the farm, which was in charge of his eldest son, from his sick room.

During his confinement to the house and sick room, Mr. Elder read much in the word of God—indeed, he had the Bible ever near him—and he often expressed himself to his pastor as being prepared for the final change, and deeply longed for his departure from the pains and sorrows of this life, that he might enjoy the glory and bliss in his Father's house on high. His brother Daniel was buried at St. Luke's, on the 28th day of November, and now these two brothers sleep side by side in the churchyard at St. Luke's, where they await the sound of the trumpet on the morning of the resurrection. His pastor preached his funeral sermon from the text found in Job xiv: 20.

J. D. M.

DIED.—In Ouray, Colorado, December 16th, 1881, John B. Coleman, aged 27 years and 26 days.

A certificate signed by the attending physician, W. W. Rowan, says: "John B. Coleman came to his death by a shock caused by the premature explosion of Giant Powder, December 15 h, 1881."

The deceased was a son of Jonathan and Catharine Coleman, of Limestone twp., Clarion county, Pa.

His remains accompanied by his brother, Jacob Coleman, arrived at his father's residence, December 30th. The funeral took place from here amidst a large concourse of people. The funeral sermon was preached by Rev. J. M. Evans, pastor of Curtilsville charge. His body rests in "God's Acre" at Salem Church.

Mr. Coleman was a young man of unusual promise. He was possessed of rare intellectual attainments. At the time of his death he filled a position of trust. Naturally of a genial and lively disposition, and possessing a kind and generous heart, he endeavored himself to a large circle of friends and acquaintances, so that not a few hearts were sad, not a few eyes grew dim, when the sad, startling news of his sudden and premature death were flashed over the wires from far-off Colorado. But what is most gratifying to his friends is the fact that he was content not only with earthly wisdom, but he also sought for that knowledge which maketh wise unto life everlasting. He was a confirmed member of the church. We deeply sympathize with the friends whose sorrow is great. "But earth hath no sorrows which heaven cannot heal."

DIED.—In Winchester, Va., on the 7th of January, 1882, in the 48th year of her age, Mrs. Joanna B., wife of Major C. Hart, and sister of Rev. W. E. Krebs, Littlestown, Pa.

She survived only a little over a year after the first surgical operation of the cutting out of cancerous tumors. Her husband, and four daughters ranging from seven to fourteen years, will keenly feel their loss. She died in the full assurance of a glorious immortality.

DIED.—In Greensburg, Pa., on November 9th, 1881, L. B. Leasure, aged 55 years and 13 days.

Brother Leasure was formerly a minister in the Reformed church, preaching for a year or

more in Somerset county. He started and served the mission at Wilkensburg, and also the mission at Scottsdale, Westmoreland county, Pa. He was an excellent preacher, an earnest and zealous worker. Latterly he was connected with the United Brethren church, from which he had come to us.

DIED.—In Chambersburg, on the 11th Inst., Mrs. Elizabeth Heyser, relict of the late William Heyser, in the 85th year of her age.

## Acknowledgments.

## BETHANY ORPHANS' HOME, WOMELSDORF, PA.

From S S St John's Ref Ch Leb T S Johnston D D, 56 51, Ref S S Millersville Lancaster Co Pa Rev J P Mohr, 4 40, Melchor Berthold Rev S F Laury, 1 00, New Holland S S Rev D W Gerhard, 21 83, Vagansville Pa, 4 56, Salem, Ref S S Stark Co O, Rev J B Rust, 50 00, Trinity do Manchester Md, Rev W Rupp, 10 00, Ref S S Bloom's O, Rev S Shaw, 6 81, Miss S Carolina Seneca Co O, do, 2 69, York's Ch, Rev E W. Reinicke, 28 27, Ref Ch Pub Board Phila, books, 7 65, St John's (Ger) Ch, Rev Tobias Kessler, 4 31, Dr C E Shoemaker Reading Berks Co Pa, treatment of the ear, 2 00, Mrs E Ermentrout do, 5 00, Mrs D E Hammond Hagerstown Md, box of clothing no est, St John's Ref Ch of Rev M L Frick, 9 54, Robeson do do do, 3 86, 1st Ref Ch S S Hagerstown Md, Rev J S Kieffer, 17 89, Trinity cong Mormon County Wis, Rev A Kanne, 11 26, Centre Hall cong Centre Co Pa, Rev S M Roeder, 25 14, S S of Huber's Ch Douglas twp Mont Co, Rev Eli Keller, 15 31, Katie Keppie (scholar) do do, 1 08, Oscar Seibert do do do, 76c, 2d Ref Ch S S Reading Pa, Rev C F McCauley D D, 60 00, Scholars of St Paul's S S Thornville O, clothing, Rev T C Yost, no est.

D B ALBRIGHT, Supt.

By Rev N Wiers from the 4th Ref cong Cleveland O, 18 00, Hickory Bottom cong Rev S Wolf pastor, per C G F, 12 35, Martinsburg cong Pa Rev J David Miller pastor, per C G F, 25 39, Ref Ch Doylestown Pa Rev L C Sheip pastor, per C G F, 10 00, Clover Creek cong Rev F A Ruple pastor, for immediate use C G F, 16 58, do do for building fund, 60 78.

Wm. D. Gross, Treas.

## FOR BUILDING FUND.

From Zeltenreich Ch Lancaster Co Rev D W Gerhard, 8 10, Salem (Heller's) Ch do, 13 69, Mrs D C Hammond Hagerstown Md, Rev J S Kieffer, 20 00, The Mission Stahl do do, 5 00, Mrs Keathford do do, 5 00, Nellie McCordell do do, 1 00, Fairfield cong do, Rev W A Goring, 25 30, Bannitsburg cong do, 49 00, Ref S S & Cong Greencastle Pa, Rev O Gort, 11 00, St Mary's Ref S S Silver Run Md per Louis E Shriver, 20 00, Ref S S Schellburg Bedford Co Pa, Rev H S Garner, 3 60, New Paris cong do do, 2 00, Turbotville S S Mt Zion's cong Rev Z A Yearick, 20 00, Zion's cong Blair Perry Co Pa, Rev F S Lindsay, 32 00, Christ's Ref Ch Newport Pa, James B. Leiby, 2 25, Ref S S Catawissa, Rev G B Dechant, 14 50, Collected by John Retter Kline do, 75c, Catawissa cong do, 15 00, Thornville cong O St Paul's S S, Rev T C Yost, 25 25, do S S do do, 24 00, Salem's S S do do, 5 00, Dr C S Shoemaker, Reading Pa, 5 00, Church of the Assumption Norristown Pa, Rev H M Kieffer, 24 54, Cong at Wathena Kansas, Rev A Belinger, 8 10, Collected by Master John Spate Pottdown Pa, 1 15, Ref Ch S S Arcadia Pa, Rev A Heller, 26 71, S S Union chapel Cong. Jonestown Pa, 16 75, Rev Anthony Shulenberger, 17 70, Centre Hall cong Centre Co, Rev S M Roeder, 11 95.

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By Rev Isaac M Motter Mt Alto cong 32 45, Rev E Eschbach D D from Ref Ch Frederick Md, 100 00, Rev J O Miller D D 1st Ref cong York Pa, 10 34, Rev P Joerria Ref Ch Poland Ind, 30 00, Mrs Cath Kunkle Harrisburg Pa, 100 00, Mrs C K Small do do, 100 00, Rev W H Snyder from Ref Salem S S do, 50 00, Rev T S Hacker St John's Ref Ch S S, Shamokin, 20 00, Rev D O Shoemaker Augusta charge, 1 50, Rev J Miller Paradise Ch, 16 00, Rev W H H Reicher from Ang Cong Harrisburg Pa, 10 00, Rev A Bartholomew St John's cong Jonestown Pa, 16 75, Prof A T Copenhafer, 13 00, Rev Geo S Sorber from 1st Ref S S Coventry Chester Co Pa, 15 00, Rev B Weiss from Lenhartville cong Berks Co Pa, 50 00, Rev S W Marcus Crestline O from Crestline cong & S S, 42 00, Rev P H Dippell Ref cong Huntington Ind, 15 00, J H Lange Ref S S Kelley's Is O, 4 25, Rev D Wriesen Sarons cong Johnson's Shobogyan Co Wis, 10 00, John J Nissley Ref S S Hummelstown Pa, 15 00, Rev N Gehr from Widow E Poehlman Phila, 2 50, Rev A E Dahmann St John's S S Lancaster Pa, 21 50, Rev J Busche N Y from cong, 68 00, Rev J B Braum Isla Neb from S S, 5 50, Mr B Wolff Jr St Paul's Ref S S Pittsburg Pa, 5 00, Rev Chr T Heimerberger Brooklyn N Y cong & S S, 6 66, Rev J H O Roentgen St John's cong Laconia Wis, 6 00, Rev J Roeck Ebenezer N Y 13 33, Rev John Beach, 1st Ref cong Cincinnati O, 48 50, Rev C F Kriete Fort Wayne Ind, 23 25, Julius W Geyer from Wm L V, 50 00, Rev Moritz Neff from Zion's cong Bagnersville O, 30 00, Rev Martin Vitt, Vera Cross Wells Co Ind from the Newville cong, 30 00, Rev D W Elliot B Vincent Ref Ch Pa, 8 19, Rev Wm Rater Ref S S Monroeville O, 7 25, Rev Aug Tonsmeir Ref S S Ironton O, 16 32, Mr A C Doerner Supt from S S Preston Can, 3 00, Rev J Matzinger St Peter's S S Clay City Ind, 3 31, Rev Ed Gruenstein Grand Prairie cong Olney Ill, 6 00, Rev W Walenta Salem Ebenezer cong Norheim Wis, 25 00, Rev J Schmiel from cong Evansville Ind, 19 00, Rev H Biefield St John's S S Frederick Md, 10 00, Mrs Beiter-miller Phila, 10 00, Rev F W Berleman Salems S S Southwark Phila, 14 00, Rev M Heinze Belleaire O from cong & S S, 1



## The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER,  
Rev. D. B. LADY,  
Rev. A. R. KREMER,  
} Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, JANUARY 18, 1882.

The very large sale that accompanied the first publication of the Revised Version of the New Testament has ceased in a measure. This is what might have been expected. The people who were so anxious to see and examine it have been supplied.

Now too, criticisms are coming in, some of them very severe, and it looks like as if there would be a reaction in favor of the commonly received text. We do not know that the revisers ever intended to put their work over against the Old Version. It was given to the public as the result of prayerful study of the subject, and there is no authority seeking to force it upon men.

Two facts are remarkable in regard to this matter. The first is, that notwithstanding the millions of copies of the New Version distributed, the number of the Old has not been diminished. These last are being sent out at the rate of one for each minute in the year, and the blessed fruit of all is becoming more and more apparent. This shows the vitality of the Bible. A new impulse has been given to its study. The enthusiasm of men, in regard to any other book, would have expended itself long before this, but whatever version may be preferred, the interest in its teaching has been increased.

The second fact is that, notwithstanding all the criticisms and crucial tests to which the Word of God has been put, not one fundamental truth, not one precious promise has been affected by them. No one pretends to discern the smell of the fire on its garments. However important the outward form which Christians properly wish to have perfect, more depends upon its Divine self-asserting self-authenticating spirit, and that spirit will interpret it to the world at large, and to the individual heart as long as time shall last.

President Porter of Yale utters the truth when he says: "A man may lose his faith for awhile, or be tossed for a longer or shorter season upon a sea of doubt. His old belief he may recover again, and hold it the more strongly and value it the more highly for the labor which it has cost him to regain it, and the renewed joy with which he has recovered his prize. But if the man has yielded his intellect to false methods of inquiry, and sold himself to sophistical ways of judgment and shallow and unworthy reasons for unbelief, he can rarely recover from the fatal lesson to his intellectual and moral nature."

We doubt whether there is any declaration of our Saviour which has been more misused than that which says for "every idle word that men shall speak they shall give account thereof in the day of judgment." This is a favorite passage with men of a severe type of piety, and is often hurled at people to rebuke their innocent gaiety. One class of men think the religion of Christ calls for long faces, and if they are ever betrayed into a smile they recover from it as quickly as possible, and go into sackcloth and ashes, as if they had committed the unpardonable sin. They would teach the young to look upon the Heavenly Father as exacting and on the alert for an occasion to kill somebody. It is unnecessary to say that they do infinite injustice to the God who redeemed them, and to the whole spirit of Christianity.

Doubtless, there is a levity that may be sinful, and the judgment at which we are to give account will be solemn enough; but on the other hand if we are

true Christians, the terrors of that day will be removed, and we are now in a condition to be the most joyous people in the world. The laugh of a child, the proper enjoyment of earth and sea and sky, and of all that flows out of our redeemed life in all of its ramifications—innocent mirth, every thing is compatible with a true relation to Christ, and indeed cannot be indulged properly outside of that relation.

Any one who looks at the passage in its connections will find that it is Phariseism, against which the Master utters the warning. The word "idle" conveys the meaning of "useless" or "out of place." A severe word may often be not only useless but harmful, while a cheerful one may be very effective in making men better.

Bismarck seems to be letting things slip from his hands as far as the Pope is concerned, and in some quarters it is feared that he is looking towards Canossa, even if he is not going there. He, some time ago, refused, in any way, to appeal to the spiritual authority of Rome to allow the German government ordinary control of the conduct of her Catholic citizens; but as the Liberal party refused to support some of his proposed measures, he has yielded the religious question in order to win the Ultramontanists to his side. Herr Falk, the minister of worship, who would not yield to Rome, has been dismissed, as is well known, and what were known as the May Laws, passed by the Prussian Landtag last year, have been so amended as to dispense with the Oath of Allegiance to the Emperor in the case of those appointed provisionally to discharge Episcopal functions. The Pope's appointments seem to prevail, and his bishops are to be paid out of the treasury of Germany as of yore. No special obedience seems to be required of the subjects of Leo XIII. It is hard to tell where things are drifting to. The reasons for the change are purely political. It is reported that the Emperor is to abdicate in favor of his son on his eighty-fifth birthday.

A man in Northampton, Mass., boasts that he has attended church for fifty years at an aggregate expense of \$1, and an exchange wants to know if that man takes the beyond "for a dollar store."

## WHAT SHOULD BE DONE?

Mr. Editor:—In some parts of the country where our congregations own a property in common with the Lutherans, and where pastors of the respective congregations preach on alternate Sundays, and where the people of both denominations are in the habit of attending all the services, the Lutheran pastors are becoming insultingly bold in their assertions and denunciations so that it is a question of the most serious character with our pastors as to what course ought to be pursued by them under the circumstances. It does not seem desirable to make the pulpit a place of controversy and yet to keep altogether silent may leave the impression on the minds of some that any balderdash that such zealots may choose to utter is worthy of confidence. Some of the ministers belonging to the General Council boldly assert before their audiences, largely composed of Reformed people that the Lutheran Church was the Church founded by Christ, as though other Churches did not have the same inheritance; that history did not speak of the Lutheran Churches but only of the Lutheran Church; that it is one united Church composed of upwards of fifty millions of members, while the Reformed Churches were divided into many branches, and that Zwingli and Calvin taught false doctrines and caused strife and contention. All this and much more is claimed in spite of the indisputable fact that the nominal Lutheran Church is divided into many different Churches—all the way down from the candlestick of the Roman Catholic Church to the anxious bench of the Methodist Church—which Churches, though all named after one man, do not recognize one another as Lutheran and condemn one another's doctrines, in the language of one of the ministers, to "the lowest pit of hell." Will you be kind enough to give us some advice.

The above letter has been on our table some weeks, and is only a specimen of

others we have received. Certainly the statement it makes are not exaggerated. The *Lutheran Standard* has lately given a great deal of space to a fiery correspondent who insists that pastors of other churches should not be allowed to assist at the funerals of Lutherans, and is very severe upon some one who says the interests of Christ's Kingdom would not be injured if such things were permitted as in times past. The theory that Lutheran pulpits are for Lutheran ministers only, and Lutheran altars for Lutheran communicants only, is a principle laid down and defended by a large number of the ablest ministers of the General Council, and is to be held in abeyance practically, only until Lutheran people are brought up to that point by education. It is right now, according to their ideas, and if that be true, there should be nothing to prevent, what they may call "rash" men, from seeking to carry it out.

The fact that the teachings of the Galesburg Rule have become so deeply rooted in the minds of intelligent men that they are willing to stand up before the world for it, is wonderful; but honest conviction is no sign that a thing is right. Saul persecuted the Church and said, "I verily thought that I ought." The zeal of men sometimes only shows how they may come under the power of an idea as often wrong as not. Some of our Lutheran brethren are so infatuated with certain conceptions, that they are blind to everything else. They prize Luther's faults and errors as much as they prize his virtues. They think their Confession is as perfect as the holy scriptures themselves. All truth flowed over into one doctrinal mould at the Diet of Augsburg, and has since remained as fixed as a piece of iron casting. They wish now to reprobate, even the intolerant spirit with which their leading symbol was defended at the first. The condemnatory clauses which anathematized everything that differed from it, are part of their faith, and hence all this wild slashing such as our correspondent speaks of. The experiment which was tried through centuries and failed, is to be tried again. They make this a matter of conscience. They argue thus: if we are not right, we ought to give up; but then we are entirely right, and everybody else, as far as they differ from us, ought to be denounced and made to give up.

Our correspondent wishes us to give some advice in regard to the course pursued by pastors when they and their people are a sailed. We do not know that our judgment is better than that of any one else. Circumstances of en determine what it would be best to do. Our general advice would be to let the fanatical pastors "rip," but if it is necessary to do anything more than to preach the gospel straight ahead, let the people have a few facts just such as our correspondent has cited. While members of the General Council are denouncing members of the General Synod in the terms quoted above, the preachers of the Missouri Synod may be saying just the same thing about the members of the General Council. Men of common sense will see that the boasted unity of some people is bosh, and challenge them to define their own faith before they claim it to be the exclusive truth.

## REVIVAL.

There have been, in human history, seasons of languishing and indifference in the sphere of learning—literature—fine arts. Then, when people's minds have been awakened to new interest in such things, we say there has been a revival.

With very many the word is used only in reference to religion. Sometimes appropriately; but quite frequently otherwise. There have been true revivals of religion. For such we should all earnestly pray. Surely we may adopt the canonical prayer of the Lord's faithful prophet: "O Lord, revive thy work."

The servants of the Lord, of all grades, are weak, fallible men. Even the apostles slept at a time when they should have been most wide awake. And what a sorrowful rebuke from the

Saviour: "What! could ye not watch with me one hour?" Yet the All-merciful speedily condones the wrong: "The spirit indeed is willing, but the flesh is weak."

This has been a word of comfort to Christians in all ages. That Christ thus regards His people in their low estate, and bears with them in their weakness and imperfections, has saved many a soul from despair. And yet, the word spoken to comfort and reassure true disciples seems to have been used by many professing Christians as a full license for religious sloth. "Sleep on now, and take your rest"—alas, how many wrest that sweet utterance of the dying Saviour to their own own destruction!

Just precisely to the extent that the Church indulges the sleep of religious indifference, a revival is needed. The same is true of every individual Christian. But let us come square to the matter.

First, as to our own Church, has there been any falling away from the virtues and graces of the Christian life? Then let the apostolic trumpet peal forth the rousing cry: "Awake, thou that sleepest." Or, at least, is it not manifestly true, that, as one of the spiritual tribes of the Lord, we are not a tithe of what we ought to be, spiritually and morally? Our prayers and alms have not gone up as a memorial before God, in such volume as to cause much joyful commotion in the heavenly portion of the Church catholic. We have not availed ourselves of the opportunities of saving precious souls, to the extent of our duty, nor have we watched and prayed and labored with anything like the earnestness that God desires. Let us never mind about other churches now, let us begin to correct matters at home, and begin a new life of thorough repentance and true, living faith in God.

And here ends the beginning of a live subject. K.

## THE CHRISTIAN'S EPIPHANY.

What Christ did, we, His followers, are also, at least in some respects, to do. We are to reflect Him. He was the Christ. We are Christ-ians. Transformed into His image, that which distinguished Him is also to appear in us. And we are to manifest it, as He did. He was the spiritual light of the world. He shone, with the light of a Divine and sinless human illumination, into the darkness and despair which filled the hearts of men. And He says to the disciples, "Let your light so shine before men."

What is to shine? We ourselves? Or the light? It would not have been necessary for Christ to suggest the former. All the world had been trying that from the beginning. And to outshine each other is still the aim and effort of thousands. This properly belongs to our present unnatural human nature. Inordinate ambition stays at no obstacles in the accomplishment of its ends. The barriers of liberty and justice have been broken down, and men have not hesitated to ride to power and fame over dismembered nationalities, ruined homes and crushed hearts. Have we altogether escaped the influence of this spirit? The disciples were not entirely free from it when they disputed among themselves as to which of them should be the greatest in the new kingdom. No! Not we, but the light, is to shine; and the glory is to be to the Father, and to the Son, and to the Holy Ghost.

This light is not the power to control the forces of nature. It is true Christ had that and used it. And, at the first glance over the records of His life, this might appear to us to be the glory which He manifested. But upon a second reading of the gospels we will see greater things than these. The sinlessness of Christ's conduct, the purity of His moral life, His devotion to the truth, His obedience to the will of the Father, His absolute unselfishness, and His willingness to spend His life, and lay it down at last, for the welfare of men; these are things far more worthy of our regard than the fact that He made the water wine, or raised the dead to life. The immediate motive of the miracles is

more astonishing than the power called into exercise to perform them. Christ would not cast Himself from the porch of the temple to test the truth of His Father's promises or for vulgar display, but at the slightest appeal from those who trusted Him, He did the most wonderful works for their benefit. The power which Christ gives us is not the miracle power, but, what is of far more advantage to us, the ability to do good works—to live soberly, righteously and godly in this present world. We might have the former and live a thousand years, and sink to perdition in the end. In the exercise of the latter we will vanquish sin and escape eternal misery.

The first and great requisite to letting our light shine is, to have the light. "If the light that is in thee be darkness, how great is that darkness." It is not every man that is a model of moral excellence. Not all nominal Christians even have the root of the matter in them. "He that saith he is in the light, and hateth his brother, is in darkness even until now." Nothing is of any account here but our adoption into the family of God, with all the mighty change which that involves. "For neither is circumcision anything, nor uncircumcision, but a new creature."

When we have the light, it is ours to keep it trimmed and burning. If we have no oil we must go to them which sell and buy. The shining is to a great extent a matter of course. The sun occupies the place in the universe which the Creator assigned him, and burns from century to century. The shining follows. Whatever comes within the sphere of his light and heat is illuminated and warmed. If the love of Christ fills our souls, our actions will be moulded by that love. They will be of like character with those which filled up His daily life. And all who come within their influence will be warmed and cheered. There is no argument for the truth of Christianity so powerful as this will be. Nothing will so certainly bring men to glorify our Father which is in heaven. L.

## Among the Exchanges.

Last week we quoted an article in regard to the long pastorate of Rev. Dr. Willers, just brought to a close. Since then we have received a slip which contains something more of his personal history, and will be read with interest:—

Rev. Diedrich Willers, D. D., who, owing to the infirmities of old age, a few months since resigned his pastorate of the German Reformed church at Beartown, preached his closing sermon last Sunday morning, taking his text from Galatians, iv. 4. Dr. Willers was born in Bremen, Germany, February 6th, 1798, and was educated in the public schools of his native city, and at the age of sixteen enlisted in the army of Hanover. He was an active participant with the allied forces under the Duke of Wellington at the three days' battle of Waterloo, Belgium, in June, 1815, against Napoleon Bonaparte; for bravery in which battle he received a medal, which he yet has. He emigrated to this country in November, 1819. He was licensed, and began preaching in Fayette, in April, 1821, in the German and English languages. He also preached to other congregations in this and Cayuga county. The log school house that stood on what is now the mill-yard, was then used as God's temple. He then lived where Joshua Martin now does. In 1823 he caused to be built the "Stone Church," where he has uninterruptedly ministered to the spiritual wants of a beloved congregation through a full generation. During the long and arduous ministry of Dr. Willers, he has preached 5,800 Sabbath sermons; officiated at 625 funerals; baptized 2,026 persons; administered the rite of confirmation to 548 persons, (of whom 406 were in his congregation), and performed 549 marriages. He has traveled a distance of about 80,000 miles—a great proportion of which were in the first half of his ministry, and performed on horseback. He has buried every original member even of the congregation. He was married in Lancaster, Pa., in 1823, to Frances Shirk, who bore to him eight children—three of whom are living, viz: Hon. Diedrich Willers, Jr., Mrs. Chas. Bachman, and Mrs. John S. Reed. Mrs. Willers died November 24, 1879. Rev. Mr. Willers was instrumental in building three churches—Stone Church, Jerusalem and Seneca. Henry Beary, (long deceased), persuaded him to come here. He has lived where he now does fifty years. He is a man of few words, but courteous; in fact a perfect specimen of the old school gentleman. "Judging the tree by its fruits," we would say that the aim of his life-work has been to promote peace, sobriety, honesty, truthfulness, virtue, mercy and charity, and to urge to industry and frugality and knowledge, that all like him may be respected and honored. But few fathers can say better than he that his children have kept inviolate the fifth commandment. He earned the honorary degree of Doctor of Divinity (which was conferred by the Franklin and Marshall College, of Lancaster, Pa.) by erudition and judgment. The range of his reading has been almost boundless. He retires with a competence. May his days be filled with health, contentment, unimpaired faculties, and that "peace which passeth understanding."



## Communications.

## THE SUNDAY-SCHOOL LIBRARY BUREAU.

It is with much pleasure that the Sunday-School Library Bureau, organized a short time since, announces the appearance of its second list of books. This contains many books that have been written with specific reference to the Sunday-school, and many others that have been prepared, evidently, with the simple purpose of affording the young thoroughly wholesome and interesting literature. The examination has been exceedingly rigid, a large percentage of the books forwarded by the publishers being thrown out as not suited to our purpose. Amongst these are some that have been generally received into favor all over the country, while others have been accepted that will be found in very few schools indeed. This arises from the fact that there are certain publishers who make a special effort to prepare and issue Sunday-school books, and these firms are generally applied to whenever the library needs replenishing. This tends to exclude the books of other publishers, who have no such end in view. Yet many of the books issued by the latter are far better suited to our purpose than those put out by the former.

It is by no means an easy matter to decide which books to accept and which to reject. Concerning works of fiction, particularly, there is great diversity of opinion. Some regarding them as altogether unsuited to a Sunday-school library, others would admit those only which have a decidedly religious tone, while others fly to the opposite extreme and are ready to admit almost any work, no matter how sensational. The very suggestion to some that a book contains a love-story is sufficient to hopelessly condemn it. Yet there is no sentiment more pure and holy than the love sentiment; and there are few books, which when well written, have a more happy influence upon the character of young men and women. But in their selection the greatest care must be exercised to exclude such as are weakening or immoral in their general influence. And a book may be of this character even though its author attempts to tack on a moral at the end, or interject a lesson in religion here and there. While on the other hand, many a book in which it would be difficult to find a direct attempt to inculcate any special moral principle, is in its tendency strongly elevating, filling the readers' mind with lofty conceptions of manhood, and womanhood, and rousing them to an active participation in the duties of life. Very many persons can trace back the beginning of their taste for reading and study to the perusal of a work of this kind. While great numbers can bear witness to the fact that some works of fiction, either in prose or verse, was the means employed by Providence to bring their spiritual awakening.

The word fiction includes also that large body of literature now published for the young, which, differing widely from the romance and novel, yet appeals like them to the imagination and emotions. Of these books it may be said, that they are the only class that can be used with much hope of success in the effort to inspire a taste for reading in the restless and eager of our boys and girls. The mind of a youth from twelve to eighteen is exceedingly hard to hold. With every faculty of mind and body surcharged with animal vigor, intensely restless and impatient of all guidance and control, it can only be something that possesses almost the power of a magician's wand that can hold them even for a little time quiet. To put into the hand of such a boy nothing but volumes of history, or a book pervaded with a serious and strong religious tone, is to run great risk of implanting in his heart a distaste for reading which will never be overcome. Guided by a knowledge of this, the Bureau is prepared to select and recommend books which have not been prepared directly for the Sunday school, but which having been written expressly for the young, have power to captivate and hold the attention, and at the same time instruct and elevate. All books that will aid in making noble men out of our boys, and all books that will aid in making noble women out of our girls, whether works of fiction or works of fact, are books worthy of a place in the Sunday-school. But away with all the goody-goody trash, that, written no doubt with a laudable purpose, is so weak with nerveless goodness, that it reminds one irresistibly of a being who came into the world bearing the outward semblance to a man, but wanting altogether that wonderful framework of bones which is useful to give the body strength,—a rolling mass of smiling pulp, that requires to be waited on continually, but is utterly incapable of any emotions.

Many are in danger of being led astray by the idea that the Sunday-school book is intended to be read only on Sunday, that it has for its only object the direct inculcation of the principles of our religion, or the doctrines of our particular denominational faith,—by this, and by a mistaken notion concerning the character and worth of fictitious literature,—a mistake which in many instances arises from lamentable ignorance and prejudice. Now, while the Sunday-school book has for its object the inculcation of the principles of religion, and instruction in the doctrines of our particular denomination, it has also for its object the general intellectual and moral growth of its readers; and for this, books of a more general character are needed. It is intended, so far as possible, through the Sunday-school library, to supply our children and youth with wholesome and interesting literature, which will serve to guard them against the fascinations of bad books, whilst exerting a salutary influence upon their moral character as well as intellectual development. This it must do, because a large number of our scholars and many of our teachers are altogether dependent upon the books given them at Sunday-school for reading matter. This is particularly the case in our smaller towns, in our villages, and in our rural districts, where few people purchase books, and where there are no public libraries. It is impossible for our Church to control the education of its children, but it is possible for it to make its influence felt with tremendous results in forming a taste for reading amongst the young; but let a narrow and one-sided policy be pursued and that influence will be forfeited indeed.

There is a class of books which is greatly to be desired, but impossible, except with a few rare exceptions to procure:—books which present in a clear and attractive style, either in the form of narrative, or in the form of direct instruction, the distinctive doctrines of the Reformed Church. Publishers seem to

prefer books of a more general character, which command sale everywhere, instead of in one particular denomination. And who outside of our own Church would think of preparing such works, when so few in the Church have shown even an inclination in that direction? Not until we can produce men and women in our own Church who are willing and able to write these books, can we expect to find them in print. Until that time comes, it will only be the general principles common to the faith of all Protestant Christians that will appear in books on the shelves of our Sunday-school libraries; and the care of teachers and officers must be directed chiefly to the exclusion of works which inculcate principles opposed to our own.

The list of books published to-day contains a great many that are suited to the wants of the older scholars and teachers, but a second and larger list which is now being prepared from books sent from other publishing houses will contain more for the younger scholars; and in a little while it is hoped that we will be able to make out a list of books suited to the understanding of the little folks of the infant department.

R. L. G.

## DEDICATION.

New Year's Day of 1882 will doubtless long be remembered by the people of Zion's Reformed congregation, Frederick county, Md. For them it was the entering not only upon a new period of time, but also upon a new and interesting period of their history. Entering upon the New Year they were also ready to enter upon the possession of, and consecrate to the service of God, a new and beautiful temple of worship. Even the name of the congregation is new, having been christened, or rather re-christened, no longer back than the 3d of last September, when the cornerstone of its new church was laid. Perhaps to many it would be better known by its former name of Bethel congregation, of the Glade charge. The old Bethel Church, six miles north of Frederick city, was the joint property of the Reformed and Lutheran congregations. The Reformed congregation was, in its early history, part of the Frederick charge. The first church, built in 1838, needed repairing or rebuilding. Its location, and that of the cemetery connected therewith, have long been regarded by many of the congregation as very unsuitable. Accordingly, the Reformed congregation conceived, brought forth, and actualized the idea of withdrawing, giving up its interest in the old church to the Lutherans, and accepting of a piece of land, the free gift of a member, for the location of a new Reformed church and cemetery, about one mile south of the old location. Work at the new building was commenced at the beginning of last September, and before the close of the year, or in about four months' time, there stood, complete in every particular, on a prominent elevation, making it a conspicuous object for miles around, an edifice, which for neatness, convenience and elegance of finish, is the chief ornament of that section, and a noble monument to the zeal and enterprise of the congregation. It is a brick structure, has ten Gothic windows—four in each side and two in front—filled with frosted glass, a pulpit recess, a vestibule and end gallery for the choir, and a steeple containing a good bell from West Troy, New York. The ceiling and walls are handsomely frescoed. There are three aisles, and the pews are circular in form, with their trimmings finished in walnut. The carpets, chandeliers and lamps and pulpit furniture, all of which are handsome, were procured by the ladies of the congregation. Services in connection with the dedication commenced on Friday evening, Dec. 30th. On Friday and Saturday evenings, the pastor, Rev. S. M. Hench, preached. On Saturday morning Rev. W. F. Colliflower preached, and Rev. Hedges, of the Lutheran church, was present and participated. On Sunday, New Year's Day, at 10 o'clock, A. M., the dedication proper occurred, when the sermon was delivered by Rev. Dr. Eschbach, of Frederick, to a large congregation, which filled the building, and was estimated at about 500 persons. Upon the cost of the building there remained about \$1800 to be provided for. About \$1000 were subscribed, and the remainder about \$800, was assumed by the Consistory of the congregation before the dedication occurred. The interesting services were concluded on Sunday evening, when Rev. W. F. Colliflower preached to a large congregation. This congregation is the second largest in the Glade charge, and this was the second new church dedicated in the charge within five months.

S.

## CHRISTMAS REJOICINGS.

## Behm's Church.

The Sunday schools connected with Behm's Ref. Church, the home school and Gwynedd Branch School, held their Christmas Festival on Thursday night, Dec. 29th. Rain fell copiously all day, but towards evening the clouds broke away, and excepting the mud, the evening was all that could be desired. The church was packed with an immense concourse of people. A large number had to stand all evening, there being no seats for them. The exercises were varied, appropriate, and for the most part well carried out. They consisted of music, prayer, the reciting of the names and titles of Christ by the scholars, class exercises by the infants, several recitations by larger scholars, and a responsive class-exercise, entitled "Night of Wonders," by the young ladies' Bible Class, in which nineteen young ladies took part, under the leadership and direction of their teacher, Elder H. O. Hoover. The church was never more beautifully robed than for this festive season. Many willing hands made work light, and the results well repaid all the efforts put forth. The sides of the church were festooned, and the angular and curved spaces between each line of festooning, filled in with wreaths and beautifully shaped branches, alternately. To the left of the pulpit and reaching from floor to ceiling, stood a Christmas tree, a source of pleasure, and an emblem of good we trust, to every beholder. In the front of the pulpit recess, stood two large columns made of boards, closed in on three sides, and fifteen inches wide across the face, painted, a delicate lead color, and resting on large and well proportioned pedestals of the same material and color. Above, and resting on the columns, was a pediment or triangular arch of solid wood, also painted and proper background given it by means of heavy cornice. Crowning the whole, was a star and semi-circular band, the star being one foot in diameter, and both star and band being covered with gold-leaf. On the band were the words, "Christ is

born." On the pediment; "Good Tidings of Great Joy;" on left hand column; "They shall call His name, Emmanuel;" on right hand column; "He shall save His people from their sins." On left hand pedestal, were the words, "Merry Christmas," the first word above, and second below, a painted stand of fruit; on right hand pedestal, the words, "Happy New Year," the word "Happy" above, and words "New Year" below, a painting of the ocean, over which the sun was just rising and a vessel indicative of the New Year setting forth from the one side, while on the other side, was a vessel fast disappearing in the waves, indicative of the dying year. The words and figures were all painted in illuminated colors. On the framework, which was six feet high, were fifty-x adamantine candles. Under this main arch, and between these columns was another arch, about six-feet high, made of evergreens. Under this second arch stood a cross, five feet in length made of evergreens and flowers. The cross was one of the most beautiful we have ever seen; and some of us remarked, "what a beautiful Easter cross it would be." Between this cross and the top of the second arch, was a large tin reflector, the light of which shone in mellowed colors through a cross, star, and crown made of different colored tissue paper. White curtains were gracefully draped back of the cross, and attached to the evergreen columns—suspended between the two arches, was a large shield of evergreens. When the fifty-six candles were lighted, the effect was beautiful beyond description. What the school did for the Orphans' Home, is reported in this week's column of church-news. The Bible-class presented the pastor with a handsome basket of most excellent natural fruit, and their teacher with a fine pair of slippers. Miss Mary Hoover, the organist, was presented by her class, with a beautiful toilet-set. Mr. Jesse McCombs, the faithful sexton, was presented with ten dollars in cash.

S. Butler, Pa.

Christmas Eve, 1881, marks the happiest event in the history of the Sunday School of the Reformed Church, Butler, Pa. The very beautiful tree, the neat festooning of the church, gave the occasion a delightful and festive appearance. The church was crowded to overflowing, and the entire audience seemed to enter into the spirit of the sacred season. A beautiful antiphonal service had been arranged, and was carried out in the true spirit of worship. Revs. C. A. Limberg and Edgar S. Hassler were present, and assisted the pastor. Prof. J. C. Tinsman delivered an appropriate address on the birth of Christ. One hundred and forty scholars were present and received gifts. Besides teachers, the pastor and his family, and many others, were the recipients of handsome presents.

The Lord's Supper was administered on Christmas morning. Three persons were received by confirmation. Revs. Limberg and Hassler took part in the services. The occasion was one long to be remembered, and will bear good results.

T. F. S.

## St. Paul's Orphan Home.

The Chapel of the Home was beautifully festooned with evergreens, and a beautiful tree was put in place by the superintendent, teachers, and one of the orphan boys. The handsome trimmings of the tree were furnished by B. Wolff, Jr., of Pittsburg. Ritter & Ralston, of Butler, gave each orphan a fine present. Mrs. Reineman, of Allegheny City, sent a box of presents for the day. Bro. J. Zimmerman, of Copley, Ohio, gave a special gift for Christmas presents. Mrs. Beagle, of Altoona, sent a box for her nieces. Mrs. Deuter, of Titusville, sent presents for her children. To crown all, Mrs. Magdalene Mehten, of Mehrkua, Clarion Co., Pa., sent ten dollars for a merry Christmas. Mrs. Mehten has a large heart, and knows how to make fatherless hearts glad. She gave directions as to the disposal of the money sent, and the purpose of her gift was faithfully met.

The orphans, having taken part in the Christmas Eve services in the church, the festive services at the Home, were held on Christmas Day at 3 p. m. Rev. C. A. Limberg, by request, made the address. A responsive service, interspersed with music, gave true interpretation of the festive season. The gifts were distributed on Monday morning, making the day one of more than ordinary character. At the hour of prayer on Monday evening, the orphans passed the following resolution:

Resolved: That we hereby express our heartfelt gratitude to the kind friends who have so generously remembered us, and contributed to our happiness this festive season.

T. F. S., Supt.

## Martinsburg, W. Va.

The Reformed Church at Martinsburg, W. Va., had a glorious time at Christmas. The following was the order of services in the morning at six o'clock: Anthem—by Millard. Invocation. Apostles' Creed. Gloria—by M. Zart. Antiphonal Rendering of St. Luke, chap. i. and ii. Hymn 23. Festival Prayer. Cornet solo, with organ accompaniment. Offerings. Te Deum—by Danks. The Lord's Prayer. L. M. Doxology. Benediction. At the 11 o'clock service, the following order was observed: Invocation. Anthem—Sing O Heavens, concluding with Hymn 29, in the singing of which the congregation will join. Christmas Greeting. Apostles' Creed. Gloria in Excelsis. Gospel Lesson. Hymn 30. Epistle Lesson. M. nor D. x. lay. Festival Prayer. Hymn 21. M. nor D. x. lay. Offerings. Te Deum—by Lloyd. Doxology. Benediction.

Allentown, Pa.

The several Christmas services in Zion's Reformed Church of Allentown, Pa., were of an unusually interesting character. Although this congregation celebrated its centennial anniversary nearly ten years ago, it has evidently not yet reached its dotage. For early morning until late at night the venerable old "mother" church was crowded to overflowing, the members manifesting the greatest enthusiasm in the Festival Day's rejoicings. The decorations were extensive and peculiarly appropriate, and so thoroughly consistent with the idea of worship as to make their continuance until Ash-Wednesday not only permissible but by the congregation unanimously desired. The first service was held at six o'clock in the morning. Half an hour before this time the church was already well filled, and by six o'clock a large congregation—no less than six hundred in number—greeted the astonished gaze of the pastor. This was the first early service ever held in Allentown. Its success argues well for the future. At ten o'clock the usual service with preaching was held, and we were glad to notice that the early service had no effect upon the attendance then. In

the afternoon the Sunday-school met as usual. The services of the day reached their climax in the children's evening festival at seven o'clock. Although every available inch of space was occupied—even the upper and lower vestibule being tightly packed—it is estimated that at least a church full were turned away. The middle aisle was cleared for the passage of the school, and exactly at seven o'clock the pastor, elders and Sunday-school entered singing a processional hymn. The services were altogether liturgical, and prepared by the pastor. We were very glad to notice the absence of anything partaking of the nature of an exhibition. The temple of the Lord had been made glorious with the box and pine, and the school knew nothing more and desired nothing better than to worship and adore the infant Saviour. And so may it ever be. The school retired as it had entered, singing a recessional hymn—"The Church's One Foundation," the congregation remaining until all the children had reached the basement. And thus ended the Christ-child's welcoming in der Zion's Gemeinde zu Allentown.

Johnstown Mission, Pa.

Our mission chimed in with the old glorious Reformed custom of celebrating the nativity of our Lord and Saviour Jesus Christ. Though but little past a year old this mission we think did nobly. She should be commended by the Church. Her chapel was dedicated Nov. 21, 1880. She now has enrolled in her school 109 Sunday-school scholars. From Monday evening, Dec. 20th, until Thursday evening, Dec. 23d, many hands were engaged in preparing the chapel for the festival. The chapel was dressed with spruce and laurel, and artificial flowers. To the left of the altar was erected a spruce tree, decorated with Biblical emblems. Over the pulpit an arch of spruce was sprung, decorated with a beautiful golden chain, the work of a member of another denomination. Suspended in the centre of this arch, was a wreath emblematical of eternity, in the centre of which was an angel. All this was a new feature among the churches of Johnstown. New to them but old to us as a denomination. The third service was used without any previous preparation, except the singing of the hymns. The offerings of the school for St. Paul's Orphans' Home were \$467. To each member of the school was given a half pound of candles and an orange. Besides these gifts, each member of the infant class received a small book, each member of the intermediate class, a beautiful Testament, and each member of the Bible class, a Bible. Pretty well done for a mission! All this paid for and money left to pay part of our library. When we were about ready to close the evening services, there were a few surprise presents made. Miss Grace Leighton was entirely surprised by her class, which brought out from some concealed place, a toilet set. The pastor was requested, just before announcing the last hymn, to wait a moment, as a member wished to speak to him. He did wait, and waiting brought a gift from the Bible class, consisting of 2 vols. in one, of Plutarch's Lives, and Josephus' Works, and a gutta-percha paper cutter. The pastor's help-meet was not forgotten by the lady members. This mission will do better, we believe, when the next Christmas-tide is at hand. God bless our Johnstown mission.

W. H. B.

## Kittanning, Pa.

The Christmas festival was observed in the two Sunday schools in Kittanning charge. The last service prepared by the Reformed Church Publication Board was used with great acceptance and profit. The children received their usual gifts in both schools. A thankoffering was lifted for the orphans at Butler.

Continued on Eighth Page.

## A LIST OF PREMIUMS FOR NEW SUBSCRIBERS FOR "THE MESSENGER."

As an inducement to any one who may be disposed to exert himself in procuring new subscribers for "THE MESSENGER," we offer the following as premiums:—

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Active agents are wanted upon good terms. Address DANIEL MILLER, Publisher, Read-

ing, Pa., or Ref. Church Pub. Board, 907 Arch street, Phila.

Also for sale one full set the Mercersburg Review.

N. B.—Owing to circumstances beyond our control, the issuing of an edition of Volume I. has been delayed. It is, however, now going through the press and will soon be ready for distribution. The above offer, in consequence, is extended to April 1, 1882. Parties that have already ordered the full set will receive them in due time.

## Business Department.

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We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gernhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cts. per dozen, postage 2 cents; or \$2 per hundred, postage extra. We will be pleased to fill orders for any amount.

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## Youth's Department.

DEAR LITTLE ALICE.

WILLIAM H. HOWELLS.

Dear little Alice—may her joys increase!—Awoke one night, and near the mantel-piece Beheld old Santa Claus, with bag and box, Quite busily engaged in filling socks. Delightedly she lifted up her voice—That childish treble made his heart rejoice—And said: "Dear Santa, I have waited long To talk to you; and have I, then, done wrong?"

"Not so," the saint of Christmas said, and smiled, While a soft radiance fell upon the child—"Not so; for those alone my face may see Who very good and noble strive to be. Speak, then, my child. What is thy quest with me?"

Then answered Alice: "I cannot forget, Dear Santa Claus, a little girl I met, Ragged and homeless, and with cheeks so sad. That my poor heart has never since been glad. Take them to her, dear Santa Claus, I pray, All the rare things you brought for me to-day;

Take them to her, brighten her eyes of blue, And say these presents came from me and you."

Then sleep quite overcame the little maid; Back on the pillow her round cheek was laid; Old Santa vanished; but an angel fair Bent swiftly down and kissed her golden hair.

—Lippincott's Magazine.

## THE HOME OF THE REINDEER.

Fully a million of American boys have read one or more of Paul Du Chaillu's stories of African travel, and then, like Oliver Twist, demanded more; for the first civilized discoverer of the gorilla seemed to have a peculiar faculty for writing about just those things that boys enjoy. The wishes of these youthful readers are about to be gratified, and in very generous measures, for the author is soon to publish a book of nearly a thousand pages about a country almost as distant and little known by Americans as Equatorial Africa. The title of the work is *The Land of the Midnight Sun*.

The people of this wonderful land which consists of Norway, Sweden, and Lapland, have comfortable homes, wear good clothes, and always have enough to eat, but between the climate, the shape of the land, and the fact that they see but little of either travelers or tramps, they have many customs that are unusual enough to seem sometimes funny, and always curious.

The boys of Scandinavia have very good times; there is excellent fishing nearly everywhere, and water suitable for boating is not far distant from any home. In some parts of the country the water is frozen during nine months of the year, but in part of this time the skating is good, without any danger of the ice breaking; and when the snow hides the ice, it covers the hills—and such hills! High, steep, and well covered with snow, a hill in Norway or Sweden is the place of all places for coasting, for even on the roads there is very little danger of meeting a wagon while rounding a curve, or of dashing unexpectedly across a railroad track just as a locomotive comes thundering along. Besides, the favorite method of coasting over there is about ten times as exciting as that which is enjoyed here, for the boys descend hills on snow-shoes. These shoes resemble the American snow-shoes about as closely as a miniature yacht resembles a chip with a splinter mast and paper sail. They are narrow instead of broad, so a person wearing them does not look awkward, or tire easily, and they are just about as long as their owners are tall. In using them the wearer slides his feet instead of lifting them, and if he wants to hurry, he pushes himself along with a couple of sticks, the lower ends of which are wrapped or shod so that they push against the surface of the snow instead of sinking into it. To descend a hill, the wearer places his feet close together, the shoes being exactly parallel, squats as low as possible, and lets himself go. If the hill is long and steep, he reaches the bottom about as rapidly as a bird could. This style of coasting seems so ridiculously easy that boys sometimes try it slyly rather than wait until their fathers can get time to teach them, and the usual results are a scratched face, and a general bruising all

over. The least variation of either shoe from a position parallel to the other shoe, is sufficient to cause all of these discomforts, and sometimes more, for occasionally when a boy leans forward a little too much in going over a snow-covered stone or over her "bumper," he starts for a somersault which is only prevented by the toes of the shoes burying themselves in the snow, and suspending the boy by the feet with his face downward.

American boys who do not like to go to bed would in Northern Norway or Sweden imagine they had a capital excuse for sitting up, for no boy of spirit can endure to retire by daylight, and in a part of the far Northern summer daylight does not end at all during the twenty-four hours, and even during the month preceding and following this strange period there is only an hour or two of darkness. For a day or two the sun may be seen at midnight, and during several months the only way of discovering bed-time is to look at the clock. This wealth of daylight has some disadvantages; for while it lasts, the mosquitoes never sleep at all, but attend strictly to business, and when they alight upon a toothsome boy, their conduct is glutinous to a disgraceful degree. It is an unsettled question, however, whether the boys do not object even more to retiring during the winter nights, which are as long as the summer days. In midwinter, day dawns at eleven o'clock, and night follows within two hours; but the moon and stars shine brighter than they ever do here, and American boys would consider it sinful to waste such splendid opportunities for skating or sleighing.

The operation of dressing in cold weather in the far North is so elaborate that it is difficult to understand how a deliberate boy or girl in Lapland can be ready for breakfast before dinner-time. First, two suits of thick woolen under-clothing are put on, and over these goes a shirt of reindeer skin, with cloth bands to fasten at the wrists; sometimes two of these shirts or kaptas, are worn, and a reindeer skin vest beneath them. The trousers are of reindeer-skin also. Two pairs of heavy woolen stockings are worn, and the child who puts these on when they are damp is sure to have trouble with his feet. Around the feet a peculiar grass, well dried, is carefully wound, and over all this goes the shoe. Buttons and hooks and eyes are scarce in Lapland; all clothing is fastened by strings, and it is dreadful to think of all the "hard knots" that Lapp children have fumbled over while too sleepy to be amiable.

One special distinction is enjoyed by the Lapp boy and girl over all other children in the world: each is sure of owning a reindeer if the family live in the reindeer region. When a child is born, a deer is set apart for him at once, and by the time the pride of the family is old enough to drive, his animal will have been trained for him. How much time and trouble this training has cost, the boy never can realize until he becomes a man, and breaks deer to harness himself. It would seem to any sensible person that as the harness consists only of a collar, a thong (or trace), and a single rein, the animal might easily become accustomed to them, particularly as the sleigh has neither pole nor shaft; but the deer does not regard the subject in the same light. He forgets whatever he learns, just as if he were a lazy school-boy. Even after two years of education he seldom can be depended upon to do the right thing at the right time.

It would never do to tell a Laplander the story of Santa Claus's famous team of reindeer, for as one of the species is all that a skillful driver can manage, how could any old fellow manage so many? The only point of resemblance between a reindeer sleigh and other sleighs is that they are all made to run on the snow, for the Lapp sleigh is really a boat, short, narrow, and graceful, and it rests on a broad keel instead of two runners. It closely resembles in appearance and size one-half of a canoe. It holds but one person, who must divide his attention between driving the deer and acting as ballast. The driving is the easiest part of the work, because when the animal is fairly started, he goes straight ahead, and

there are no street corners in Lapland. There are curves, however, and as a spirited deer will travel fifteen miles an hour, and can not be coaxed to slacken his speed, it is twice as hard to keep the sleigh on a level keel in rounding a well-beaten curve of the road as to avoid capsizing while "jibing" a small boat in a brisk breeze. The reindeer makes no trouble in the stable, for he never enters one. He prefers to find his own food, which consists almost entirely of moss. This may be under the snow, but he knows how to dig his way down to it; and if the snow is deep, the only way of finding a deer that is wanted is to go from hole to hole. As the moss grows very slowly, moving days are very frequent in Lapp families, for the people must go wherever he deer can find food.

To juvenile collectors of antiquities and curiosities, Scandinavia is the rarest land in the world. Not only are there many arrow heads, something like those once used by the American Indians, but the swords, shields, spears, and armor of the earlier inhabitants are often found. But the list does not end with these: Wisby, a Swedish city, was many hundred years ago the centre of trade in Northern Europe, and many thousands of coins and jewels found there came from far-away places like Greece, Rome, Persia, and India. Still more, the famous sea-rivers, known as Northmen or Vikings were mostly from Norway and Sweden, and when they went on expeditions to other countries, they were as industrious as the Greeks and Romans, or, later, the French, English, and Spanish explorers, in carrying home whatever was worth stealing.—*Harper's Young People*.

## BOYS AND THIMBLES.

No man can, like the writer, live sixty years, without often wishing he had learned to use a sewing thimble well in his early boyhood, especially if he has gone about the world much. Buttons will come off, stitches will break, and how handy it is for boys at school, for men at a hotel, at a friend's house, indeed anywhere away from home—often at home—to be able to whip on a button, stop a starting rent, and do many other little sewings, without calling on a woman, or perchance sending for a tailor, before being able to appear at a hotel table. One seldom, if ever, learns to use a thimble, if this part of his education has been neglected in small boyhood. The writer has traveled a good deal, and at a rough guess he has broken threads at least five hundred times in attempting to work a needle through a button or garment without a thimble. Boys, take our advice, and every one of you learn to use a thimble well before you grow up. Do it this very winter; it is not feminine to do so. Do it, and if you live long you will many times thank us for this advice.—*Exchange*.

## HIDDEN AND SAFE.

One morning a teacher went as usual to the school-room, and found many vacant seats. Two little scholars lay at their homes cold in death, and others were very sick. A fatal disease had entered the village, and the few children present that morning at school gathered around the teacher and said, "O, what shall we do? Do you think we shall be sick and die too?"

She gently touched the bell as a signal for silence, and observed, "Children, you are all afraid of this terrible disease. You mourn the death of our dear little friends, and you fear that you may be taken also. I know of only one way of escape, and that is to *hide*."

The children were bewildered, and the teacher went on:—"I will read to you about this hiding-place," and read Psalm xci. 1-10: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

All were hushed and composed by the sweet words of the Psalmist, and the morning lessons went on as usual.

At noon a dear little girl sidled up to

the desk and said, "Teacher, are you not afraid of the diphtheria?"

"No, my child," she answered.

"Well, wouldn't you be if you thought you would be sick and die?"

"No, my dear, I trust not."

Looking at the teacher for a moment with wondering eyes, her face lighted up as she said, "O, I know! you are hidden under God's wings. What a nice place to hide!"

Yes, this is the only true hiding-place for old, for young, for rich, for poor—all. Do any of you know of a safer or a better?—*Old and Young*.

## KEEP NOTHING FROM MOTHER.

They sat at the spinning together, And they spun the fine white thread; One face was old and the other young— A golden and silver head.

At times the young voice broke in song That was wonderfully sweet, And the mother's heart beat deep and calm; Her joy was most complete.

There was many a holy lesson, Inwoven with silent prayer, Taught to her gentle, listening child, As they sat spinning there.

"And, of all that I speak, my darling, From older head and heart, God giveth me one last thing to say, With it thou shalt not part:

"Thou wilt listen to many voices,— And, oh, that these must be!— The voice of praise, the voice of love, And voice of flattery.

"But listen to me, my little one, There's one thing thou shalt fear: Let ne'er a word to my love be said Her mother may not hear.

"No matter how true, my darling one, The words may seem to thee, They are not fit for my child to hear, If not indeed for me.

"If thou'lt ever keep thy young heart pure, Thy mother's heart from fear, Bring all that is told thee day by day At night to the mother's ear."

As thus they sat spinning together, An angel bent to see The mother and child whose happy life Went on so lovingly.

A record was made by his golden pen. This on his page he said: The mother who counseled her child so well Need never be afraid;

For God would keep the heart of the child With tender love and fear, Who lisps at her mother's side at night, All to her mother's ear.

—*Mother's Magazine*.

## WHAT A LITTLE GIRL DID.

From the brief memorial of Miss Charlesworth issued by her brother, the Rev. Samuel Charlesworth, we copy the following interesting testimony to the early zeal of Maria Louisa Charlesworth in her efforts to do good:—

"Close to the Church at Flowton there was a cottage occupied by a notoriously bad family, the man a poacher and contraband seller of ardent spirits, a desperate character, feared and disliked by all the neighborhood; the wife a meet partner for such a man, both in temper and vicious propensities. Miss Charlesworth, then a girl of fourteen, was passing on her way to church; hearing the sounds of drunken revelry within, she quietly walked up the little garden-path, and entering the house, she closed the door after her.

"The idle, dissolute men grouped there sat amazed at her boldness, as she said calmly and kindly—

"Do you not hear the church bell calling you to go and worship God in His house of prayer? A pause of silence followed, broken by the wife rising, and with violent language ordering her to leave the house, but the husband reached down his hat from the peg, and said firmly and quietly—"Hold your tongue wife, the young lady is right. Come lads, I am off to church, who'll go with me?" To the astonishment of all present, the hardened man entered the church and sat quietly throughout the whole service: from that day he became a changed man. He lived for forty years a consistent Christian, dying more than ninety years of age and ever retaining the deepest reverence and affection for the ministering child who had led him to turn from the error of his ways and who anxiously watched over his after course.

"The wife, too, became an altered character, and the once worst house in

the village, the plague spot of the neighborhood, became a clean and cheerful cottage-home where God was feared and loved."

May this remarkable incident lead many of our readers to resolve with the Divine blessing to make more determined efforts than ever for the good of others.—*The British Workman*.

## THE TRUE GENTLEMAN.

The following sketch is called "The Portrait of the True Gentleman." It was found in an old manor-house in Gloucestershire, written and framed, and hung over the mantelpiece of a tapestried sitting room:

The true gentleman is God's servant, the world's master, and his own man; Virtue is his business, Study his recreation, Contentment his rest, and Happiness his reward. God is his Father, Jesus Christ his Saviour, the Saints his brethren, and all that need him his friends. Devotion is his chaplain, Chastity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his housekeeper, Providence his steward, Charity his treasurer, Piety his mistress of the house, and Discretion his porter to let in or out, as most fit.

Thus is his whole family made up of virtue, and he is the true master of the house. He is necessitated to take the world on his way to heaven; but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a Man and a Christian.—*Exchange*.

## AN ABSENT-MINDED GENTLEMAN.

A good story is told by the Montpelier *Argus* of one of the business men of Montpelier. He stepped into the post-office one forenoon, leaving his horse outside. On coming out he walked a short distance with a gentleman, conversing on business, after which he started for his place of business, and at noon went home. On reaching there he proceeded to his stable to care for his horse, and was somewhat alarmed to find the animal missing, and of course supposed it was stolen. He immediately sought a sheriff, whom he despatched in one direction, sent a Barre to head the thief off in that direction, and late in the afternoon was rushing to the printing-office to get out posters for his apprehension, when a moment's reflection brought the true state of the case to his mind, whereupon he proceeded to the post-office, where he found the animal hitched to a ring on the opposite side of the road, it having evidently started for home, but had been stopped by some one.

## Pleasantries.

An Arab came to the river side, With a donkey bearing an obelisk, But he would not try to ford the tide, For he had too good an \*

An Indian idol was recently found in Kansas. It was made of earthenware, was brown in color, and has a handle. It will hold two quarts.

A Quaker's advice to his son on his wedding-day: "When thee went a-courting, I told thee to keep thy eyes wide open. Now that thee is married, I tell thee to keep them half shut."

Picking up Charley Smallface's memorandum, the other day, we noted this entry: "Boys what minds their mothers always gets lots to eat; but boys what minds their fathers gets more stricter rules laid down every day. I go in for feed and shall let the old man run his chances."

A Western farmer of the old school, lamenting the paragon hired man of the past, thus speaks of him of the present:—"He wears white shirts and collars. He won't eat with a knife. He wants napkins, and if we don't hang up a clean towel once a week he wipes on his handkerchief. He wants a whole hour at noon, and after supper he trots off to a singing school or sits down to a newspaper."







## Emleton, Pa.

A festival was held on Christmas Eve in the Salem Reformed Church, Emleton charge, Rev. R. C. Bowling, pastor. At an early hour the house was crowded. The church was neatly decorated, and the service instructive and impressive. The fine music, conducted by the choir leader and organist, Mr. Lester Neely, was a striking feature of the occasion. While the children of the school received their gifts, they did not forget the Bethany Orphans. About \$10 was collected for this worthy object. Part of the offerings of the congregation on Christmas morning was devoted to the same object, while calls for aid from other quarters were at the same time responded to. The elegant Christmas service this year prepared by the Church for her congregations, when used in its full spirit, is well calculated to teach lessons of love and reverence for the Saviour, which will make lasting impressions upon the mind. The pastor and wife were kindly remembered by the congregation.

## Baltimore, Md.

The Sunday-school connected with the Third Reformed Church, corner of Paca and Saratoga streets, Baltimore, held their Christmas anniversary on the 27th. The exercises consisted of responsive readings, prayer and singing of Christmas carols. The pastor, Rev. C. Clever, was presented by the church and Sunday-school with a life-size portrait of himself, painted by a Baltimore artist. The procuring of the picture was placed in the hands of W. L. Cover. The Sunday-school presented the superintendent, Mr. George G. Everhart, with a French marble clock and a Sunday-school teacher's Bible. The infant school teacher, Miss Mary Rister, and the treasurer of the church, Mr. Jesse DeHuff, were both remembered. There were books as well as confections for every scholar and teacher in the school. The church was handsomely decorated.

## Mifflinburg, Pa.

The Christmas service at Mifflinburg, Pa., was different from that of other years. Instead of recitations by the children, the pastor preached a sermon to the Sunday-school on the words, "Hosanna to the Son of David." These words, with other mottoes, were hung in evergreen above and about the pulpit. The altar was given for the Bethany Orphans' Home. The week following, instead of being observed as a "week of prayer," was made a week of preaching, with services well attended, closing with the Lord's Supper, on Sunday, January 8th. On Tuesday afternoon over one hundred, young and old, entered the parsonage, with no bad intentions," the spokesman said, which proved to be true both in pantry and cellar. These people never do things by halves.

## Cochran, Pa.

The following is taken from the Cochran Times:—The parishioners of the Reformed Church (Zion's Charge) together with some citizens of Cochran, made the Rev. J. W. Pontius a very handsome and liberal donation, just before Christmas. The parishioners also informed their pastor that he would receive one hundred dollars a year more in cash from this on—a most deserved and fitting recognition of his services.

## Church News.

## OUR OWN CHURCH.

## SYNOD OF THE UNITED STATES.

Rev. Dr. S. G. Wagner, pastor of St. John's Reformed Church of Allentown, Pa., received a very acceptable Christmas gift from his congregation in the form of \$400—in cash. The congregation some time ago wiped out its church debt, and feels that it has been relieved of a heavy burden. It is at present in a very flourishing condition.

When Rev. R. S. Appel took charge of Bellemans church, Berks Co., Pa., in 1872, the communicant membership numbered 155. In April, 1873, the number already rose to 312. In April, 1880, the number was 284. The classes of catechumens numbered each time from 25 to 37 members. In consequence of the contentions, Rev. Appel last Spring ceased preaching in this church. Several Sundays ago Rev. P. P. A. Hoffman celebrated the Lord's Supper in the church with 73 communicants. He also organized a catechetical class, which consists of 8 persons.

On Monday afternoon, Dec. 26th, Rev. J. P. Moore of Millersville, Pa., was very agreeably surprised by about 100 members of his Millersville and Rohrerstown congregations. He had by invitation gone out to take dinner with a friend, during which time the members assembled in the basement of the church at Millersville. Some one then asked Rev. Moore to come into the church. After he had entered the basement, he was presented with a handsome book-case, a set of harness, and \$60 in money. He heartily thanked the donors in a neat little address, after which the members with happy hearts returned to their homes. The New German Zion's Mission in Reading, Pa., held its First Christmas festival with great joy, and was participated in by the congregation in general. The hall was crowded with devotional worshippers who had come to praise and pray to the Christ-child.

At the evening service, several suitable selections in music were rendered with organ and horns. The festival altogether was a source of much pleasure to both congregation and pastor. After the missionary, Rev. T. K. Herr, had already received several gifts a very valuable gold-piece was also given him at the conclusion of the morning service, as a recognition of his services in behalf of the young congregation. The mission is thriving.

## SYNOD OF PITTSBURG.

In connection with the communions in the Reaver charge held January 1st and 8th, twenty-two persons were received into the full communion of the Church by the rite of confirmation. Two of them were baptized as adults. Three of them are heads of families. Notwithstanding the weather and bad roads the attendance was large, and also the number of those who communed.

## BOARD OF EDUCATION.

As there was no quorum present at the recent meeting of the Board of Education at Reading, the minority in attendance, owing to the necessities of the case, took the responsibility of appointing a temporary treasurer.

The Rev. Charles G. Fisher, of 907 Arch Street, Philadelphia, was accordingly authorized to act as Treasurer until the annual meeting of the Board in May next, who will receive and pay out all monies for beneficiary students, for the time intervening.

THEODORE APPEL, Secty. of Board.

## ANNUAL MEETING OF THE TRI-SYNODICAL BOARD.

The tri-Synodical Board of Missions of the Reformed Church of the United States met in the study of Rev. J. A. Peters, of the first Reformed church, on Thursday. The members present were Rev. J. O. Miller, D. D., of York, Rev. W. H. Snyder and W. S. Seibert, of Harrisburg; Geo. W. Hensel, esq., of Quarryville; Rev. John O. Johnson, of Schuylkill Haven; and Rev. C. U. Heilmann, of Elk Lick, Somerset county. The Executive Council elected for the next ensuing four years was as follows: President, Rev. Dr. J. O. Miller; Secretary, Rev. W. H. Snyder; Treasurer, W. S. Seibert; and Revs. Theodore Appel and C. U. Heilmann, Superintendents of Missions elect, *ex-officio* members of the Council.

In the evening a union meeting of the First Reformed and St. Paul's Reformed churches was held in the latter church—being a missionary meeting under the auspices of the Tri-Synodical Board. Rev. J. A. Peters offered the opening prayer, and Rev. Dr. J. B. Shumaker offered the closing prayer. Interesting addresses were made by Rev. C. U. Heilmann, of Somerset county, Rev. Prof. Theodore Appel, D. D., and by Rev. J. O. Johnson, of Schuylkill Haven. The meeting, which was small, was presided over by Rev. Dr. J. O. Miller, of York. A liberal collection was raised for missionary purposes, and the meeting was, taken all in all, a success.—*New Era*.

## General News.

## HOME.

Dr. John Cotton Smith, a distinguished minister of the Episcopal Church, and a well-known author, died last week.

The Guiteau case is drawing to an end. Judge Cox has refused to allow the culprit to plead his own case. This has been rendered necessary to prevent improper statements from going before the jury.

The election held last week for President of the Reading Railroad resulted in the triumph of Mr. Gowen. The vote stood, for Gowen, 270,940; for Bond, 222,600. Mr. Vanderbilt cast his 82,000 votes in favor of the former, and it is thought he will control the administration of the company.

Among the motions in Congress is one to give the appointment of the Standing Committees into the hands of a Special Committee instead of allowing the matter in the hands of the Speaker; one for the punishment of murderers in the district of Columbia; and one to meet the evils of Mormonism in Utah, by disfranchising polygamists and putting their offence at least on a level with that of bigamists in other States of the Union.

A terrible railroad disaster occurred on the New York Central, on the evening of the 13th inst. The Tarrytown passenger train ran into the special New York Express, which left Albany at 2.40 p. m., in the Rock Cut on the Spuyten Duyvil and Port Morris road, at 7 o'clock in the evening. Two cars were set on fire by an overturned heater and destroyed, and twelve persons were killed, some of them roasted alive. Many members of the New York Legislature were on the train. Among the killed was Senator Wagner, the inventor of the sleeping and dining-room cars. The accounts given of the scene of ruin and death are horrible.

## FOREIGN.

ST. PETERSBURG, Jan. 15.—The Czar has granted a general pardon to the Polish Roman Catholic Bishops.

The Coronation of the Czar Alexander III. has been deferred until July owing to the delicate condition of the Czarina.

Bismarck and Garibaldi are both said to be in a precarious state of health. The former is suffering from sciatica, the latter from injuries brought about by the upsetting of his carriage.

In England the Earl of Shaftesbury, Dean Bradley, and Canons Liddon and Farrar, are trying to organize a conference with a view of calling meetings throughout the country for the relief of persecuted Jews in Russia. A prominent Israelite has headed the subscription with £10,000.

BERLIN, Jan. 14.—The session of the Landtag opened to-day. In the royal speech, the paragraph concerning the Church expresses the lively satisfaction of the Government at being able to re-establish regular administration in the several Catholic bishoprics. It mentions the continued improvement of the financial situation; that a surplus of 29,000,000 marks has been yielded by the State railways, and there is expectation of a progressive increase with the extension of the State railway system. It announces a loan of a moderate amount for productive works; also an Ecclesiastical bill, similar to that known as the July law, granting to the Government discretionary powers, but of larger scope than those of the May law. Congratulatory reference was made to the friendly relations between Prussia and the Vatican, rendering the resumption of diplomatic intercourse possible.

## PHILADELPHIA MARKETS.

## Wholesale Prices.

MONDAY, January 16.  
FLOUR.—We quote the whole range of prices as follows: Supers at \$3.75 @ 4.25; winter extras at \$4.50 @ 5.25; Pennsylvania family at \$6.25 @ 6.50; Ohio and Indiana do. at \$6.50 @ 7; St. Louis and Southern Illinois do. at \$6.57 @ 7.25; Minnesota bakers' clear at \$6.25 @ 6.60; do. straight at \$6.70 @ 7, and winter and spring patents at \$7.25 @ 7.75, as to quality. Rye Flour was dull at \$4.75 @ 5 for pure. Buckwheat Flour was dull and easier, with sales at \$3.75 @ 4 per cwt. as to quality.

Wheat. Sales rept'd comprised 400 bus. Jersey red on dock at \$1.40; 400 bus. No. 2 red track at \$1.41; 2000 bus. do. spot in elevator at \$1.41, with that bid for January at first call, but only \$1.40 bid at the noon Board, although sellers were still asking \$1.41; 20,000 bus. Feb. early at \$1.42 @ 1.43, and 5000 bus. do. at the close at \$1.42, with 144 bid and \$1.44 asked early for March, but closing at \$1.44 and \$1.44 1/2 asked.

Corn.—Sales rept'd comprised 500 bus. No. 3, grain

depot at 69 1/2c; 500 bus. steamer in grain depot at 70 1/2c; 2000 bus. sail mixed on track at Port Richmond at 70c; 400 bus. sail white track at 70c; 800 bus. Delaware yellow track at 71c; 2500 bus. sail in grain depot at 71c; 15 000 bus. do. spot in elevator at 68 1/2c, with 68 1/2c bid and 68 1/2c asked for spot and January at the close; 69 1/2c bid and 69 1/2c asked February, and sales of 30,000 bus. March at 71 1/2c, which was the closing price.

OATS.—Sale of 1 car No. 2 mixed at 49c; 3 cars No. 3 white at 50c; 1 car No. 2 do. at 50 1/2c, cash and 8 cars do. do. at 50 1/2c, chiefly at the latter rate in grain depot with 49 1/2c bid and 50c, asked January; 50 1/2c bid and 50 1/2c asked February, and 50 1/2c bid and 51 1/2c asked March.

Rye was in small supply and steady at 97c. for prime Pennsylvania.

GROCERIES.—Coffee was quiet and barely steady, with only moderate sales reported on a basis of 9 1/2 @ 10 1/2c, ordinary to good Rio; 10 1/2 @ 11c. for do. and fair Laguayra, 10 1/2 @ 11 1/2c. for ordinary to good Java. Raw Sugars were quiet but unchanged at 7 1/2 @ 7 1/2c for fair to good refining muscovades. Refined Sugars were quiet and about steady 10 1/2c for cut loaf, crushed and powdered; 9 1/2c for granulated; 9 1/2c for mould A, and 9 1/2c for standard A.

PROVISIONS.—We quote Mess Pork new at \$18.25 @ 18.50; shoulders in salt, 6 1/2c; do. smoked 7 1/2 @ 7 1/2c; pickled shoulders, 7 1/2 @ 7 1/2c; do. smoked, 8 @ 8 1/2c; pickled bellies, 9 1/2c; smoked do., 10 1/2 @ 11c; loose butchers' Lard 11c; prime Western steam do. \$11.37 1/2; city kettle do. 11 1/2c. Beef Hams, \$20.50 @ 21, as to brand; smoked Beef, 14 @ 15c; sweet-pickled Hams, 10 @ 10 1/2c, as to average; smoked do., 11 1/2 @ 12c; extra India Mess Beef, \$25 @ 25.50, f. o. b.; city family do., \$13.50 @ 14, and packet do., \$12.50 @ 13, f. o. b.

BUTTER.—We quote creamery extras 40c; do. good to prime, at 35c; do. imitation, 30 @ 35c; Bradford and York State extras, fresh, 31 @ 32c; firsts, at 29 @ 30c; Western extras, fresh, 30 @ 31c; do. good to prime, 25 @ 26c; rolls, choice, 22 @ 23c; do. fair to good, 16 @ 20c; ordinary, 12 @ 14c; summer packed, solid, 9 @ 15c, as to quality; common and medium shipping grades, 9 @ 12c; grease, 4 @ 6c; prints, fancy, 43 @ 45c; do. firsts, 33 @ 42c; do. seconds, 32 @ 35c.

EGGS.—We quote limed at 18 @ 19c; inferior Western and ice-house stock, 15 @ 20c, as to condition; fresh Western at 22c, and Pennsylvania, New Jersey, and Delaware fresh at 22 @ 23c, chiefly at 23c.

CHEESE.—We quote New York full cream choice at 13 1/2 @ 13 1/2c; do. fair to prime at 12 @ 13c; Ohio flat, fine, 12 1/2 @ 13c; do. fair to prime, 11 1/2 @ 12c; Pennsylvania half-skims, 9 @ 10c, do. skims, 6 @ 8c. for fair to good down to 3c for "rocks."

PETROLEUM.—We quote our lots for home use at 8 1/2c for standard white and 12 1/2c for Royal, 150 test. POULTRY.—We quote live Chickens at 11c, some held at 12c, 40. Turkeys at 11 @ 12c. Dressed Chickens, dry picked, 10 @ 11c; do. scalded, 9 @ 10c; do. Turkeys, dry picked, chiefly at 12c; some choice lots at 13c; do. scalded, 10 @ 11c; Ducks, 12 @ 14c.

HAY AND STRAW.—We quote No. 1 Western and York State Hay at \$18.00 @ 19; fair to good do., \$15 @ 18, down to \$10 @ 12 for inferior. Rye Straw \$15 @ 16.

SEEDS.—Clover was lightly dealt in, but choice lots were steadily held. We quote at 8 1/2 @ 9c for ordinary to choice. Flax was dull and nominal at \$1.35 @ 1.36.

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